

# AMERICA

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### Chronicle

**The War.**—During the past week in France there has been a lull in the fighting on the British front, the intermittent engagements which have taken place north of Bullecourt have not materially affected the battle line. In the Ailette

*Bulletin, May 21,*  
*p.m.-May 28, a.m.*

Valley, the French have made repeated but unsuccessful attempts to advance on the Vauclerc Plateau, west of Craonne; further east they won a series of minor successes in the vicinity of Moronvilliers, where they have taken all except one of the crests of the Moronvilliers range, including the heights of Carnillet, Blond, Haut, San Nom, Casque and Teton. The victory is of importance in this sense that it gives the French possession of points of observation which dominate the territory north of their lines.

The most notable advance of the week has been that made by the Italians on the Carso Plateau, north of Trieste. Shifting their offensive from the line between Tolmino and Goritz, as soon as they had secured the ground recently won, the Italians made a vigorous attack on a broad front from Castagnavizza to the Adriatic at a point a little northeast of Duino. Their offensive broke through the strong positions held by the Austrians throughout the line of attack, carried them beyond Boscomalo and Jamiano and resulted in the capture of Hill 92, east of Pietra Rossa, of Hills 77, 58 and 21, east and southeast of Monfalcone, and of the town of Bagni, a half-mile from the sea. Later they increased the gains by storming Hills 235 and 347, north of Jamiano, and by forcing back the Austrians to a line a mile and a half north of Duino; subsequent attacks gave them possession of Hill 220, southeast of Boscomalo, and of the heights between Flondar and Medeazza.

Although their most important gains were all made south of Goritz, they have also made progress north of the city, where they have advanced on the northwestern slopes of San Marco, on Monte Santo, and especially on the highest peak of the Vodice ridge where they have captured Hill 652. To offset this offensive the Austrians have taken the offensive in the Trentino, but without notable success.

Discussion by the conferees on the divergent elements of the Senate and House drafts of the Espionage bill has

resulted in agreement on the export embargo and search-warrant sections and on the section penalizing interference with foreign commerce. No progress, however, has been made towards framing a censorship measure that has any clear likelihood of passing.

#### *The Espionage Bill*

Republicans in the House are practically unanimous in their determination to oppose the measure in any form should it again be referred to the House; in the Senate, although there is a possibility that three Senators who voted against the censorship section may vote for it, the majority are apparently more fixed in their opposition than before. The President in the hope of forcing its passage addressed a letter to Mr. Webb, Chairman of the House Judiciary Committee, in which he said in part:

I have every confidence that the great majority of the newspapers of the country will observe a patriotic reticence about everything whose publication could be of injury, but in every country there are some persons in a position to do mischief in this field who cannot be relied upon and whose interests or desires will lead to actions on their part highly dangerous to the nation in the midst of war. I want to say again that it seems to me imperative that powers of this sort should be granted.

Attorney-General Gregory made an official declaration supporting the President's view, in which he said that the Department of Justice is still of the opinion that it is necessary to confer on the President authority to exercise censorship of the press along the lines indicated in the Gregory draft of the censorship section. Despite these communications opposition to the measure has grown rather than diminished. The conferees suggested the following tentative form of the censorship section:

When the United States is at war the publishing wilfully of information with respect to the movement, numbers, equipment, description or disposition of any of the armed forces of the United States naval or military operations or with respect to any of the works intended for the fortifications or defense of any place, which information is or may be useful to the enemy, is hereby prohibited; and the President may from time to time by proclamation declare the character of such above described information, which is or may be useful to the enemy, and in any prosecution hereunder, the jury trying the case shall determine not only whether the defendant did wilfully publish such information as set out in the indictment, but also whether such information was of such character as was or might have been useful

to the enemy; provided that nothing in this section shall be construed to limit or restrict any discussion, comment or criticism of the acts or policies of the Government or its representatives or the publication of the same.

Whoever violates this section shall upon conviction thereof be punished by a fine of not more than \$10,000 or by imprisonment for not more than five years or both.

A canvass of the Senate indicated that the majority of that body regarded this form of censorship as more reactionary and drastic and objectionable than the forms already rejected. Accordingly it was remodeled by the conferees so as to include merely censorship of information which is useful to the enemy, and to omit any reference to information which *may be* useful to the enemy.

Even in this modified form, the Senate appears to be irrevocably opposed to it. The attitude of the majority was thus expressed by Senator Reed of Missouri:

On this question of censorship I have not abated my former position in the slightest respect. In going into this war the position of America requires no such undemocratic restrictions upon the freedom of action of the American people. There is nothing in the political situation, the military situation or the geographical location of the United States of America which in any wise warrants restriction of the freedom of the press. America should take part in this war untrammelled, unshackled, unbound. America is in the war to fight with the instrumentalities of a free people enlisted on the side of the freedom of all the peoples. She should not be expected to do her best with her limbs fettered or her ears sealed, or her eyes blindfolded or her mouth gagged. The Government of the United States can trust the people of the United States, and the press of the United States is the voice of the people of America. I have seen nothing in the past few days to make evident to any one that the reiteration of the pleading for the gagging of the American press is making the slightest headway.

From present indications it would appear that the passage of the Espionage bill will be delayed until the censorship section is omitted.

The War Revenue bill on May 23 after two weeks of discussion finally passed the House by a vote of 329 to 76. It carries with it the authorization of the House

#### *The War Revenue Bill*

to levy additional taxes on the country to the extent of \$1,870,000,000, and has thus added \$70,000,000 to the sum asked for by the Ways and Means Committee. Before the final vote was taken, a motion to recommit the bill to the Committee for further revision failed to pass, although 161 votes were cast for it. The bill in the form in which it received the approval of the House is practically the same as that reported by the Ways and Means Committee. The important changes are the amendment proposed by Mr. Lenroot which increases the income-tax schedule by the sum of \$60,000,000, and the amendment proposed by the Ways and Means Committee which slightly reduces the tax on second-class mail matter, contained in the original draft of the bill, and substitutes for it the parcel-post rate.

After having passed the House, the bill was taken up by the Senate Committee on Finance, and from the re-

sults of the deliberations of that body, already published, it is clear that the bill will undergo drastic revision before it comes before the Senate. The Committee, it is said, regards the House bill as unscientific in many of its provisions and likely to injure business in a very serious way. The gross sum to be raised by the Revenue War bill will be considerably reduced, although the amount of the reduction has not yet been decided. The Committee has refused to incorporate in the Senate draft of the bill the retroactive tax on 1916 incomes and the surtaxes provided for in the Lenroot amendment, also the five-per-cent tax on manufacturers' gross sales. It is said that the increased second-class mail rates also are to be eliminated, and that for the House's schedule for excess-profits taxes on profits of over eight per cent on invested capital there will be substituted an excess-profits tax based on average profits for a period of years, not more than five.

Instructions published by the Government make it clear that *every male resident*, except those specifically excluded in the President's proclamation, if he be between the ages of twenty-one and thirty-one, must register on June 5, and on that day alone, in person, by letter or by agent. The only exceptions are:

Persons in the military or naval service of the United States, which includes all officers and enlisted men of the regular army, the regular army reserve, the officers' reserve corps, the enlisted reserve corps, the National Guard and National Guard reserve, recognized by the Militia Bureau of the War Department; the navy, the marine corps, the coast guard and the naval militia, the naval reserve force, the marine corps reserve and the national naval volunteers, recognized by the Navy Department.

The obligation of registration, failure to comply with which is a misdemeanor liable to punishment of one year's imprisonment, applies to all residents between the ages specified, not only to citizens but to all aliens, whether they belong to a friendly or enemy nation; to those already enlisted in the war under a foreign flag but now on furlough in the United States; and to all those who have a claim to exemption according to the provisions of the Army bill or who believe that they have a claim to exemption on grounds not included in the Army bill. According to the Memorandum issued by the War Department, "Registration is distinct from draft. No matter what just claim you have for exemption, you must register." One of the twelve questions on the registration blank is as follows: "Do you claim exemption from draft? Specify grounds." The New York *American*, which has been officially designated as a guide for war registration, gives the following directions for answering this question:

Because you claim exemption from draft, it by no means follows that you are exempt. For the information of the War Department you should make a claim now if you intend to prosecute it. Some persons will be exempted on account of their occupations or offices, some on account of the fact that they have relatives dependent upon them for support. Your answer



touching these things will be important in supporting the claim you now intend to make in your answer to the present questions. Be sure, therefore, that the grounds you now state are in conformity with your answers to questions 7 and 8. In stating grounds you claim as exempting you, use one of the following terms: If you claim to be an executive, legislative, or judicial officer of the State or nation, name your office and say whether it is an office of the State or nation. If you claim to be a member of a religious sect whose creed forbids its members to participate in war in any form, simply name the sect. If you are employed in the transmission of the United States mails or as artificer or workman in an armory, arsenal or navy yard of the United States, or if you are a mariner employed in the sea service of any citizen or merchant within the United States, so state. If you are a felon or otherwise morally deficient and desire to claim exemption on that ground, state your ground briefly. If you claim physical disability, state that briefly. If you claim exemption on any other ground, state your ground briefly.

Registration will consist in answering twelve questions put to the person registering by the Registrar, who will duly record them in ink on a card provided for the purpose: (1) Name in full? Age in years? (2) Home address? (3) Date of birth? (4) Are you a natural-born citizen; a naturalized citizen; an alien; or have you declared your intention to become a citizen (specify which)? (5) Where were you born? (6) If not a citizen, of what country are you a citizen or subject? (7) What is your present trade, occupation or office? (8) By whom employed? Where employed? (9) Have you a father, mother, wife, child under twelve, or a sister or brother under twelve solely dependent upon you for support (specify which)? (10) Married or single (which)? Race (specify which)? (11) What military service have you had? Rank? Branch? Years? Nation or State? (12) Do you claim exemption from draft? Specify grounds.

**France.**—The question of the resumption of diplomatic relations between the French Republic and the Vatican has again been discussed in a way that has caused something like a ripple of excitement in political circles. Catholics are not the only ones to deplore the absence of an official representative of France with the Holy See. The number of Protestants, anti-clericals and free-thinkers who recognize the political blunder made by the Government in ignoring the existence of the Pope is rapidly increasing. Recently the *Journal des Débats* and *L'Oeuvre* published three articles written by two stanch Republicans, who have never been suspected of "clericalism," M. Pichon, formerly Minister of Foreign Affairs, and M. Lazare Weiller. Both publicists boldly demand that official diplomatic relations with the Vatican be resumed. They discuss the question from a purely "national" point of view, and maintain that France's long 'abstention from a diplomatic "center of the very highest order" has been extremely prejudicial to the real interests of the country. The Vatican, they write, is at all times something like a general clearing-

house where the best interests of the world are studied and fostered. It is much more so now, in the crisis of the great war. Viewing the problems which France will have to settle after the struggle, especially in the East, where formerly the Holy See had officially conferred upon France the guardianship of the Christian missions, the writers hold that it will be absolutely necessary that France should have a representative with the Holy Father. To the objection that the Italian Government might oppose the plan, Mr. Weiller answers that Italy has always allowed her allies the greatest liberty in this respect, and that even were it to object, which he does not think probable, France should nevertheless take a step so conducive to her welfare.

**Ireland.**—On May 21 it was announced by Premier Lloyd George in the House of Commons that the Government proposed to summon immediately a convention of representative Irishmen in Ireland to frame and then submit to the British Parliament a constitution for the future government of Ireland. The Chairman of this convention, the Premier announced, would be nominated by the Crown.

According to the statement of the Premier, if a substantial agreement is reached regarding the character and scope of the Constitution, the Government will take the necessary steps to enable the Imperial Parliament to give legislative effect thereto. The convention, he said, would be representative of the local governing bodies, the churches, the trade unions, the commercial and industrial interests. It would be held behind closed doors and would include delegates from the Sinn Feiners, the two Nationalist parties, the Ulster Unionists and the Southern Unionists. The representatives would be chosen by the respective bodies. Proposals for the settlement of the Irish question, added the Premier, had hitherto emanated from the British Government and so far had not met with success. The Government proposed that Ireland should now try her own hand at framing a plan. This method had succeeded, he declared, in Canada, Australia and South Africa, and he could not help thinking that what had succeeded there could be achieved in Ireland. The Premier made it clear that the parties entering the convention would be pledged to no conclusion, but every man who participated would be pledged to do his best to settle the controversy. No proposal would be shut out from consideration. If some substantial agreement should be reached as to the character and scope of the Constitution to be framed for the future government of Ireland within the Empire, the Government would accept the responsibility for taking the necessary steps to make it possible to give legislative effect to the conclusions of the convention.

Mr. John Redmond, the Nationalist leader, said in reply that for the first time in her history Ireland had been

**The Government and the Vatican**

**The Proposed Convention**

asked virtually to settle a problem for herself, and that he felt sure that all sections of Irishmen realized it was their duty to "come in." Four unsuccessful attempts, said Mr. Redmond, had been made by three successive governments to reach a settlement, but the present proposal was entirely novel. Ireland was being asked herself to draft her Constitution. That proposal carried with it the implied obligation that Great Britain would be only too glad to accept the decisions arrived at. He added that they must not shrink from a compromise and if they would attain a substantial agreement it would be worth all the heart-burnings and postponements of the last thirty or forty years. He agreed with the Premier that the convention should be absolutely free and representative of all classes and sections of the country, the county councils, trade unions, the churches, the teaching profession, the Irish peers, and the different political parties. He was willing to agree to a limited representation of the Irish Nationalist party, an equally large representation of the Ulster party, and a generous representation of Sinn Feiners.

While warning the Government that there would be grave difficulties in the selection of the members of the convention, Mr. William O'Brien, leader of the Independent Nationalists, expressed satisfaction at the move, because it showed that the Government had begun to find out that the only way to deal with the Irish difficulty was by conference, conciliation and consent. Sir John Lonsdale, Secretary and whip of the Irish Unionist party, asserted that it was not a compromise that the Nationalists wanted, but a surrender on the part of Ulster. Ulster, he said, would not be coerced into Home Rule by Parliament. He added, however, that the Ulster party would submit the proposal to the people of Ulster and recommend its careful consideration. Mr. Asquith heartily commended the Government's proposal. Sir Edward Carson, leader of the Irish Unionists, said that he found no reason to modify his belief that the best solution of the Irish difficulty lay in the maintenance of the Union, but gave his support to the plan, under the condition that all the delegates should enter the convention perfectly free, without stipulated conditions; otherwise he would not be a party to it. While the proposed convention has been well accepted by both divisions of the Nationalist party and by the Southern Unionists, the Sinn Feiners unanimously resolved on May 24 to decline to participate in any conference unless the following conditions were fulfilled: That the terms referring the question to the conference leave it free to decree the complete independence of Ireland; that the English Government publicly pledge itself to the United States and the powers of Europe to ratify the decision of the majority of the conference; that the convention consist of none but persons freely elected by the adult suffrage of Ireland; that "prisoner-of-war treatment" be accorded the Irish prisoners arrested during the recent revolution.

**Mexico.**—There is little news from Mexico these days: Carranza, the apostle of liberty in thought and action, is in the saddle and the censorship is so rigid that practically the only items which escape the vigilant eyes of the officials, concern the virtues of the First Chief. On March 15, a few days after the Mexican elections, the *Diario de la Marina* of Havana printed this interesting story:

#### Marvelous Mexico

For the benefit of those who labor under the impression that there is nothing but slaughter, misery and a return to barbarism (in Mexico), it will be well to call attention to the portentous elections which were held in that country on Sunday, the eleventh of this month (March). The voting booths closed at six in the evening of Sunday and by eight o'clock that same day the votes had been counted and the whole world had been informed that the election was unanimous for the First Chief, who had obtained considerably more than 1,500,000 votes. It must be borne in mind that twenty-four of the twenty-seven Mexican States are aflame with revolt, that the railways are destroyed, so much so that there is scarcely any traffic between Vera Cruz and Mexico City, that the telegraph wires are cut and the postal service paralyzed, that eighty-five per cent of the population is illiterate, that for the last two years constitutionalism has not existed and an anarchical military despotism has taken its place, that the period for the electoral contest was exceedingly short, all this must be kept in mind, then it will become evident that an amazing result has been attained and it amounts to this: fifteen per cent of the whole population went to the ballot, a proportion rarely obtained in the most advanced countries.

Wonderful beyond compare must be an electoral system so simple and so perfect that only a few minutes are needed for counting and recording the votes in a country eighteen times larger than Cuba and having no means of communication. No less wonderful must be the devotion the Mexican people professes for its leader and apostle Don Venustiano Carranza. We need nothing else to show how much more advanced Mexico is than the United States, to mention no other country. In the United States a fortnight after the elections the exact result was still in doubt, while in Cuba even now it is impossible to affirm anything with certainty after four months and a half. In Cuba and the United States, despite the unprecedented prosperity of both, opinions differed widely regarding the two candidates, whereas in Mexico, the surpassing and unheard-of qualities of Don Venustiano drew the people into an unanimity witnessed only during the "nefarious" dictatorship of General Diaz. All this nevertheless is as nothing compared to the incident I am about to relate and to submit for the consideration and study of politicians and rulers of America, as they may learn therefrom what true democracy means and how to solve the most abstruse problems of suffrage in countries which like Mexico are blessed with numerous apostles active in militant politics. This is the stupendous case. In the city of Havana lives a friend of Don Venustiano Carranza. He is a Mexican citizen and a good merchant with a place of business not many doors removed from the *Diario de la Marina*. This man has had his trunks packed for some time to be in readiness to leave for Mexico, to take his seat in Carranza's coming Congress. This gentleman got ready to depart plenty of time ahead; because for the last three months he has carried in his pocket his nomination as Congressman voted at the election on April 11. To be elected long before the elections! There is one of the prodigies of freedom-giving, people-redeeming revolutions!

These same facts can be related of others besides Congressmen.



# The Emancipation of the Spirit

J. D. TIBBITS

**F**EW historical events have undergone more radical changes, in the view of the modern world, than the Protestant Reformation. It is now generally understood except by those professionally interested, that whatever motives lay behind this movement, they were distinctly secular rather than religious. Its effect upon art and literature, as well as upon civilization in general, has been found, to say the least, not specially favorable; and there is more than a growing suspicion that its economic effects have been even worse. There are many, however, who still look upon it and upon its leaders with considerable pride; for whatever may have been its failures, it has yet scored, in their opinion one very important success. To use their own expression, it has, "emancipated the human spirit," and to that emancipation much subsequent material progress, and practically all theological progress must be traced.

Now this very idea of emancipation, though not a little vague, appeals to a great multitude of people, chiefly for the reason that it suggests deliverance from authority, and hence freedom from restraint. With the significance of this effect of the Reformation on secular matters I am not at all concerned; but as regards theology it means nothing less than the transference of all external authority to ourselves. By virtue of it, therefore, each man becomes the measure of his own religion; and the difference between religious truth and religious error, finally turns out to be the difference between favorable and unfavorable impressions.

All this was not a little obscured in the older Protestantism, which for many years sought to misplace the authority it had overthrown. It remained for the so-called new theology of our own day to bring it into high relief, and to attempt the curious experiment of formulating a scheme of Christianity wholly and unreservedly subjective.

This attempt would be of little interest to anyone other than to the new theologians themselves were it not for the claim so persistently made by them that it represents the last word of rationalism in religion. It is to test this rationalism that I propose to offer three illustrations, drawn from their own writers, of the methods the new theologians employ in dealing with the problem. These illustrations are not arbitrarily chosen, for to the problem, as they propound it, there are three principal avenues of approach. The first has regard to the person of Christ, the second to the primitive Church, the third to the Christian message. It must be understood that the professed aim of these new theologians is to go back to the most primitive facts, as regards all three, and thus to pierce through the mists of corruption which they believe

have encircled the Church of all ages. In doing this they use, as do all Christians, the historical sources which remain to us; but they supplement these sources with a so-called "science" of criticism quite their own. My illustrations will show how this is done; and though they will be brief, they will be none the less typical of the method employed by the entire school.

The approach to the personality of Christ is well illustrated by the late Dr. James D. Martineau, in his learned work entitled "Seat of Authority in Religion." He is applying himself to the somewhat difficult task of separating what he conceives to be the respectively true and false elements in the Gospels. His method is summed up in three rules of interpretation. It will be sufficient for my purpose to quote the third.

Acts and words ascribed to Jesus which plainly transcend the moral level of the narrators, authenticate themselves as His; while such as are out of character with His spirit, but congruous with theirs, must be referred to inaccurate tradition.

Now we have only to bear in mind the very claim of Dr. Martineau, that the Gospels are anonymous human products of comparatively late date, and we can see at once the impossibility of separating, with any approach to certitude, the personality of Christ from the personality of the narrator. Were there an admittedly original work of Christ, and another, say, of St. Matthew, it would be comparatively easy to recognize the traces of each, which might appear in a third. Dr. Martineau's own views of the Scriptures vitiate his method. His rule of interpretation is a rule for finding himself rather than Christ, and all the erudition with which he enriches his bulky volume is simply an amplification of his original error. As a method of justifying his impressions it is curiously interesting; that he should transcend these impressions is made impossible by the very conditions which he himself imposes. The value of his rule lies in the fact that it is a complete illustration of the workings of an emancipated theology. The personality of Christ is measured by the personality of the theologian.

A typical example of the manner in which the thinkers of this school approach the problem of primitive Christianity, is supplied by Professor A. C. McGiffert in his work entitled "The Apostolic Age." The professor is maintaining the somewhat gratuitous theory that the Apostles occupied no official position in the early Church. "They apparently held," he says, "no official position in the Church of Jerusalem, and were not regarded as in any way entrusted with its government or empowered to exercise authority within it." Later on, when confronted with the account in the Acts of the Apostles about the

sending of St. Peter and St. John into Samaria, he remarks:

That Peter and John actually visited Samaria, there is no occasion to doubt, but the idea that they were sent from Jerusalem by the apostles as an official delegation to organize the Samaritans into a church, or to give their Christianity the sanction of their approval, and thus complete the work of Philip, betrays the conception of a later age.

Now whatever the motives of the Apostles may have been, in sending, as recorded in the eighth chapter of the Acts, St. Peter and St. John into Samaria, is quite beside the point, but the ascription of the obvious meaning of a text to the conception of a later age, simply because it fails to accord with his own preconceptions, shows conclusively the extent to which Dr. McGiffert is prepared to read himself into history. He admits in the first paragraph above quoted that, "It is not easy to discover just what significance attached to the Apostles in these early days." How then, it might be asked, can he distinguish between earlier and later conceptions if, as he himself admits, the sources are almost, if not wholly silent, as to those which were earlier? In order to make a valid distinction we should surely have a standard of each; and in the absence of such standards the distinction is clearly invalid. As a revelation of Dr. McGiffert's viewpoint it is interesting enough; and it is even more interesting as bearing testimony to the method of emancipated historians. The facts of history are to be measured by their prepossessions.

The conception of the message of Christ, according to the new theology, is concisely illustrated by an article contributed to the *Outlook* some three years ago by Dr. Lyman Abbott, upon which I then commented in these pages. The doctor was publishing a series of "Letters to Unknown Friends." One of these unknown friends wrote as follows:

The carpenter applies his square, the mason his plumb bob, the mariner his compass, each to the problem in hand, and confidently relies on the result. Where is the touchstone that

I can apply when I find myself in sincere doubt whether a certain article of faith is in accordance with truth or error?

To this the editor replied in part:

There is no absolute criterion, no carpenter's square, no plumb bob, no compass by which the result we have reached will be exactly and absolutely determined. Truth is infinite, man is finite, and we can never reach a final conclusion.

This somewhat startling theory, denying at once not only the power of man to receive but also the power of God to impart a revelation of definite truth, raises at once the question as to what the real value of religion is. Dr. Abbott apparently finds it in the impetus which it gives to speculation, and of that view he offers this illustration:

A boy with an adding-machine can get an exact result more certainly than he can get it by doing the sum in addition himself. But by doing the sum in addition himself he gets a capacity to think mathematically, which the adding-machine can never confer upon him.

If one were to take Dr. Abbott seriously and subject his view of religion to even a cursory analysis, it would be found that the conception of the Christian message therein contained is simply a scheme for the encouragement of speculation. Now no one denies that speculation is valuable in its place; but most men who speculate do so in the hope of gaining results. But results, in the doctor's own views, are what we can never reach. The process, and not the product, is the important thing; and it was to encourage the process, while subtracting all possibility of arriving at the product, that Christ lived and died. This is the conception of religion which is put forward by the new theologians in the name of reason. Those who reject it are called "reactionaries," and the religious bodies whom it has failed to affect are somewhat contemptuously called "stationary." If this is "progress," there is at least some reason in standing still. If it is "emancipation," there is some virtue in bondage. It is little wonder that Mr. Sunday is called upon to rescue a declining Protestantism from a rationalism which is as misnamed as it is misplaced.

## "What Does Ireland Want?"

HANNA SHEEHY-SKEFFINGTON, M.A.

**I**N his article under the above title in *AMERICA* for April 28, Mr. Shane Leslie pleads for colonial Home Rule, "a workaday gift of autonomy based on the free dominions in the Empire," as the ideal solution for Ireland, setting aside as "extreme" the other schemes, an Irish republic on the one hand, and coercion on the other. He is an able exponent of the case for moderation. While admiring his great qualities and admitting that his scheme has possibilities—it is better than coercion—may I be permitted to put the case for Ireland's independence? I have the advantage of a more recent and intimate knowledge of present conditions in

Ireland, impossible to one who knows of the Irish rising and its sequel only through foreign sources.

Ireland, like Russia, is a country of surprises. In '48, after the abortive rising, Charles Gavan Duffy left Ireland "a corpse on the dissection table," yet in '67 there was a resurrection in the Fenian movement. W. B. Yeats declared in our own day: "Romantic Ireland's dead and gone. 'Tis with O'Leary in his grave," he sang, referring to the death of the great Fenian veteran. A fortnight before the uprising last Easter, George Bernard Shaw wrote, deprecating Irish Nationalism, saying with a cynical shrug, that no one bothered nowadays about a



"little green pocket-handkerchief" of a country. Yet, almost before the type was dry, the Irish Volunteers had seized Dublin, hoisted the Irish tricolor over Dublin Castle and managed to hold the capital for a week; and it took 40,000 British soldiers to dislodge them. As a result of the uprising, Ireland, even Belfast, is now governed by martial law under a military governor with an army of occupation estimated as three times the size of the Canadian standing army. Moreover, Great Britain has considered the rising of such magnitude that, exclusive of military murders, she found it necessary to execute sixteen Volunteer leaders, to condemn to penal servitude 136 men and one woman, to deport about 6,000 men and several hundred women. If all these steps were necessary for the "defense of the Realm," it is clear that one must not minimize the strength and power of the Irish Republican party, or pass over as negligible the arguments in favor of the Separatist solution. It was the tragic mistake of Mr. Redmond and the Irish party to ignore this important factor in Ireland; a disaster to constitutionalism has been the result.

Mr. Leslie deprecates revenge. True, "Vengeance becometh to the Lord." It is regrettable that the principle is not regarded as practical politics by all governments, for if it were, we should all be at peace. Logical Irishmen do not see why the wrongs of Belgium should alone be worth dying for, and why the doctrines of liberty for small nations should stop short at the Irish Sea. Mr. Leslie also says that "Republics are for countries like Russia and France which have discovered the art of putting up successful revolutions." In other words he favors the principle of revolution. One must remember, however, first, that Russia and France finally succeeded in establishing republics after repeated failures and, secondly, that, judged by the standard of success, Belgium, Serbia, Rumania and Poland, nay, even Alsace, have forfeited their right to independence, for they all have been overcome by greater force, yet the world is in arms for their right to independence.

Laying aside, therefore, mere word-weaving and sophistry there remain logically but two solutions of Ireland's grievance, government by force, the present solution, or government by consent within or without the British Empire. There are supporters of all three solutions and it would be idle and futile to wait until there is perfect agreement among all, for that will never be. In the end that party will triumph that can enforce by arms or by methods of peaceful persuasion its special panacea.

The first method, government by militarism is that favored by the ascendancy or Tory party. It was employed by Mr. Arthur Balfour during his régime in Ireland in the eighties when his method during riots and evictions was crystallized in the famous telegram sent to the police of Mitchelstown: "Don't hesitate to shoot." That method was employed last Easter to put down the Irish Volunteers and it is the method by which Ireland

is now governed. It has the merit of logic and extreme simplicity and has always commended itself on that account to the military caste. Its rule of government is: "Shoot—after a trial, if you must, but shoot, anyhow—imprison, deport all inconvenient critics, buy the others. Make a solitude and call it peace."

As to government by consent within the Empire, it is the solution favored by Mr. Leslie and by supporters of the Irish party. The difficulty with the present generation in Ireland is that the scheme is now *passé*. To mention Home Rule in Ireland at a Nationalist gathering is to be greeted with derisive laughter. The Home Rule act now on the statute book is recognized by the Irish party itself as inadequate and unsatisfactory. It is unacceptable to the people of Ireland, for it creates an Irish parliament entirely subservient to Great Britain. By its provisions we are unable to levy taxes, to impose a protective tariff. We have no control over customs or excise, over our police, army or navy, and Great Britain maintains her right of final veto on measures passed by the Irish Parliament. Yet, even this restricted and purely local government measure Great Britain, bullied by Sir Edward Carson's swash-buckling threats of "civil war" in Ulster, refused to pass into law. And now the Irish party itself tacitly rejects the act and asks for more, realizing that England's difficulty is Ireland's opportunity. But even colonial Home Rule, based on the government of Canada and Australia will not satisfy modern Ireland. Gladstone wisely declared that "No government, however good, can be a substitute for self-government." Thirty years ago Ireland might have accepted a Home Rule parliament under England as an instalment, though even then Parnell wisely said that it could not be regarded as a final solution, for "No man can set bounds upon the onward march of a nation."

In times of peaceful development and natural slow evolution toward better government such a solution might have worked happily. But a war that is changing the entire map of Europe, leaving its altering mark on all the Governments of the world and shaking empires and dynasties out of their ruts, will not leave Ireland unchanged. When the fate of other small nations is being decided, the fate of Ireland too must be considered. Ireland from being a national problem is now international, and it is unlikely that America, entering this war as she states "for the democratization of Europe," will jeopardize her own honor and the future peace of the world by closing her ears to the voice of Ireland pleading among the small nations for her independence. Hence it becomes important for America to know what Ireland wants so that there be no mistake about the final settlement. It is the policy of Great Britain to regard Ireland's case as a "domestic" grievance, and accordingly some attempt at a patched-up "settlement" will likely be put forward. Such a solution even on the lines of "colonial Home Rule" will not, however, satisfy the Irish people. Their demand at the Peace Conference will be for com-

plete and absolute independence. There can be no tinkering with a demand based on the principle of nationhood; anything that falls short of this is neither freedom nor true democracy.

The Irish Separatist or Republican party is not a party of "dynamiters" relying upon "outrages" and methods of terrorism to enforce their views. The only "outrages" committed during the Irish Rising of Easter week were those perpetrated by the British militarists, the only assassins those of Irish editors, of unarmed civilians and disarmed prisoners were the so-called upholders of "law and order."

Ireland recognizes that complete independence is the only policy that will give her self-respect and abiding peace, that any system that unites her even by the slightest thread to the "predominant partner" will never be administered for her own good, where interests clash, but only for the good of the Empire whose subject she remains. She will continue to be but a pawn in the game, a land exploited for imperial ambitions, plunged into wars with which she has no interest or sympathy, a victim of secret diplomacy and entangling alliances, taxed for the upkeep of imperial armies and navies whose protection is problematical at best, an alien province misgoverned by absentees. This is the grim reality behind the glowing vision of colonial or other Home Rule. The "dreamers and visionaries" are not those who died for an Irish republic, nor those who live now for it, but those who fondly fancy that the lion can lie down in peace with the lamb, that the British Empire will ever give Ireland a free and equal status within its boundary. So far is it from being true that "Ireland wants less than any other small nationality in Europe today," no self-respecting Irishman or woman would see her sink beneath the level of any other small nation. Ireland has a stronger claim racially, geographically, historically to independent nationhood than Belgium, Serbia or even Poland. She will not sell her birthright for colonial Home Rule.

### Laurie J. Blakely, an Old-Fashioned Journalist

FRANCIS J. FINN, S.J.

ON an intensely warm evening in mid-June some years ago, I was one of a large audience, assembled in the Emery Auditorium, Cincinnati, for the commencement exercises of St. Xavier College. Presently there was a solemn procession, and the stage became a thing of caps and gowns. Very soon, all eyes were fixed upon one figure in that imposing assembly. He was the Macgregor of the crowd. No matter where he was, that was the place of prominence. Academic dress could not lessen his individuality. A mane of long white hair, flowing mustaches, a brilliant eye, striking features, cheeks which the rose might envy, all combined to present a typical Southern gentleman.

"Who is he?" came the question from the uninitiated. "Why, that's Laurie J. Blakely," was the answer.

True to appearance and true to type, Laurie J. Blakely was every inch a gentleman, a Southerner, and, what concerns us most, every inch a Catholic. Also he was a knight, this old-fashioned journalist, who for many years as editor of several secular newspapers, had defended the cause of truth and righteousness. "His pen was never employed in battle but for the right," wrote the editor of the *Commercial Tribune*, on January 26, 1917. "He believed fully in the old adage that the pen is mightier than the sword, and back of his pen was the power of character."

Laurie J. Blakely was born in Brooke County, Virginia, on March 4, 1844, and died in Covington, Kentucky, on January 25, of the present year. His father was an English convert; on his mother's side, he traced six generations of American ancestors, four of which were Catholic. Shortly after the outbreak of "the war between the States," as he always called it, he entered the army of his beloved Southland. He had hoped to follow his older brother to Georgetown University, but the call of his State was the call of duty. "He was but a lad," writes a friend, "but so impressed was he with the pathos of that last scene of all, the surrender of Lee, that he dipped his pen in his heart, and wrote a description for the old *Richmond Enquirer*. The touching word-picture was widely copied, and Forney of Philadelphia editorial fame, picked the young writer as a coming man in the field of letters." After the war, the young man went to Kentucky, studied law, and was admitted to the bar of his adopted State; but in 1873 he laid aside the gown for the pen. For forty years, with a few intermissions, when chosen by his fellow-citizens to serve them in office, first as president of the city council, afterwards as prosecuting attorney, this old-fashioned journalist wrote in the pages of the *Louisville Courier-Journal* and *Times*, the *Covington Commonwealth*, and later, of the Cincinnati *Commercial Tribune*, a message of truth and tolerance, founded on sterling Catholic principles.

Pen and voice! With Laurie J. Blakely, they were rare gifts, all the more effective from the fact that both were transfigured with a living, practical Catholic faith. He was the most fascinating conversationalist I have ever met. I make some profession of using the pen myself, but often have I been transfixed on seeing him put thoughts on paper with an ease, a precision, and a finish born of no slight literary gift and of long practice. Poetry, editorials, news items, fiction; it was all one to him. "Full of the traditions of the South," writes a friend, Mary Cabell Richardson, "had his path been easier, he would have been to Kentucky what Scott was to his beloved Highlands." That this old-fashioned editor did not leave the proof of his real literary gifts in permanent form, will always be regretted by those who knew him, and by none more than by the present writer.



But that he did not, is due to many reasons, some self-chosen, others, the freaks of fortune. He always seemed wedded to lost causes, always aligning himself with the weaker side, providing that side could allege justice. These are not short and easy paths to fame and financial independence. He published but one volume, a series of literary essays, and that was for private circulation. Some years ago, much of what he had written in various newspapers and magazines was arranged for book form. A few days later, the publishing house burnt to the ground. With it went at least one book for which the world would have been better. It was always delightful, and inspiring too, to witness the vehemence with which he would recount the wrongs and misfortunes of others. Of his own, he rarely spoke and the present occasion found no exception.

It was impossible to conceive of this old-fashioned journalist striving to strike a nice balance between conscience and profit. More than once had his brilliancy won him invitations to wider fields. But they were fields which he could not enter, he thought, except through the sacrifice of principle. He was the poorest financier I have ever known. In personal matters, fifty dollars, or five, or fifty cents, were all about the same. But on paper, he was a financial expert. Given a pen, he could handle millions, and with equal ease show the futile expenditures of a small town, or the extravagances of a municipality. Unworldly to a degree, this old-fashioned journalist, trained in the school of Prentice, Watterson, Breckinridge, and Murat Halstead, knew well the value of faith, of love, of ideals, and for them he fought to the end. But of money, in his personal affairs, he knew nothing.

His journalistic life was fitly rounded out when in 1912, he was made Dean of the newly-founded School of Journalism of St. Xavier College. "He looked on journalism as a great and noble profession," writes the then Rector, Rev. F. Heiermann, S.J., "burdened with high responsibilities, but a power in the realm of truth, making for clear thinking and clean living. In this high ideal, he himself set the example. No one who had come in contact with him, could ever forget him. His character had something of the courteous, gentle, but independent and uncompromising chivalry of old. He was a knight without fear and without reproach. His success may not always have appeared before the world, but his life was a blessing and an inspiration to all who knew him."

Poor himself, as men count wealth, he always found something to give to those poorer than himself. The first message that came to the members of his bereaved family was from a workingman, quite unknown to them. "When I was a copy boy on the old *Commercial*," he wrote, "I'd often gone hungry, if he had not paid for my meals." He loved the poor, the oppressed, the afflicted, and, caring nothing for personal advantage, could fight their battles without flinching. Being what he was, it was impossible that he should leave anything of this world's goods to his children. But he bequeathed them a nobler heritage. "He left us," writes his son, now Commonwealth's Attorney in Covington, "nothing but his good name, his example of unselfishness, of love of God, of devotion to duty."

To have done this, and to have upheld for forty years, in a non-Catholic environment, the principles of Catholic thought and action, is to have lived a life worth living.

## A London Pilgrimage

A. HILLIARD ATTERIDGE

FOR some six-hundred years, from the twelfth century to the latter part of the eighteenth, the chief place of public execution at London was Tyburn gallows. It took its name from the Ty brook or "burn," one of the many streams that ran down from the high ground in the north of London to join the Thames, a brook which has long since been covered in and is now an underground drain. The site is now far within the western boundary of London, but in those old days it stood out among the fields, at the point where the Great Northwestern road, once the Roman "Watling Street" connecting London with Chester, and now the Edgware Road, branched off from the great road to Oxford and Bath. The cross-road is close to the north-eastern corner of Hyde Park, in old times a royal deer-forest. In 1783, as London extended westward and fine houses were being built in the neighborhood, the

gallows was removed; its site is now marked by a bronze plate let into the wood pavement of the broad street at the corner of Edgware Road and Oxford Street. Under the old criminal law of England, every felony was a capital offence, and Alfred Marks, the historian of Tyburn, estimates that at least 50,000 executions must have taken place at Tyburn during 600 fateful, dismal years.

The gallows was triangular, three upright supports linked together by three cross-beams, each long enough for six executions, and there are records of eighteen criminals having been hung together on the "Triple Tree," as the gallows of Tyburn used to be called. Many of the victims were Catholics of penal days, amongst them no fewer than 105 beatified martyrs, priests and lay-folk. The first of these were Blessed Richard Reynolds and Blessed John Hale of Isleworth, and the

three Carthusian friars martyred on May 4, 1535, and the last was the Blessed Oliver Plunket, Archbishop of Armagh, killed July 1, 1681. Under Henry VIII, the martyrs suffered for their loyalty to the Holy See. Under Elizabeth and in the subsequent reigns they died for their devotion to the Holy Mass and the Sacrament of the Altar; for it had been declared high treason to receive Holy Orders, to offer or assist at Holy Mass, or to shelter a priest. It is these martyrdoms that have made the site of Tyburn a place of pilgrimage and the representation of the triple gallows the honored symbol, worn by the members of a Catholic confraternity. On the day of execution the martyrs were dragged from their prison at the Tower or Newgate to the gallows at Tyburn on a hurdle, over the streets and roads. This journey was the prelude of their sufferings. When the sentence was fully carried out, the victim was cut down whilst still living, and hacked to pieces by the executioner. In some cases, the crowd protested and the victim was allowed to hang until he was dead before being cut to pieces. This horrible method of execution, though it had fallen into desuetude, was removed from the statute book only within the last century.

For the last five years London Catholics have adopted the custom of making an annual pilgrimage in the form of a solemn procession along the line of streets from Newgate to Tyburn, the *Via Dolorosa* of the English martyrs. It takes place on the Sunday before their annual feast on May 4, usually the last Sunday of April. This year after an unusually long winter, the day of the procession was bright with sunshine. In a changeable climate, one cannot always count upon such good fortune, and two years ago, the procession was carried out under showers of cold rain, but nevertheless, hundreds walked bareheaded over the miles of route, and knelt in the mud during the closing service at Tyburn. London Catholic processions are generally bright with color, banners are displayed, there are surpliced choirs, white-veiled ranks of the Children of Mary and priests in their vestments. The Tyburn procession has a more somber aspect. There are no banners, a crucifix is carried at its head, with an escort of surpliced altar boys, who give the only point of color to the long array. The men walk in front, the women follow, with a few nuns in their habits at the head, the rosary is recited, other prayers are said and hymns sung. The starting point is at Newgate. The old prison has been removed long ago, and its site is occupied by a stately modern building, the central criminal court of London. Close by in a side street the procession is marshaled, Father Philip Fletcher, the founder of the Guild of Ransom for the conversion of England, acting as its chief marshal, and leading the way beside the crucifix. A few policemen accompany the procession, but their duty is simply to divert the traffic and keep the way clear over the miles of route. There is no question of protecting the processionists, for the

non-Catholic public shows itself friendly and respectful. On the way, there is a halt to pay a brief visit to three churches near the line of route. It happens that each of these has a remarkable place in the history of the Catholic revival in England. The first of them, St. Eltheldreda's church in Holborn, was built in old Catholic times by the Bishops of Ely as the chapel of their London residence. It is a gem of Catholic architecture, and is the only pre-Reformation church in London that has been restored to Catholic worship. It has a link with the story of the martyrs. For some time in Elizabeth's reign the old palace of the Bishops of Ely was rented by the Spanish Ambassador, and the church used as his chapel, and we read that on the day when a martyr was going to Tyburn, the Blessed Sacrament was exposed in the chapel and the Catholics prayed before it, and some of them went out to greet the martyrs as they passed by on the hurdles. The second church visited is St. Anselm's, close to the line of route in Kingsway. It represents an earlier church under the same dedication, which stood a little further off, and was removed to this new site when the Kingsway road was opened some years ago. The older church was the first church built in London after the Reformation, in the days of Charles II. The third church visited is St. Patrick's in Soho Square, which stands on the site of an earlier church, the first to be publicly opened in London after the first Catholic Relief Act, in the reign of George III, allowed the public opening of Catholic churches.

The procession closes with a striking ceremony. About 300 yards west of the site of Tyburn, one of the large houses looking out upon the Park, has been some years a convent, "Tyburn Convent," founded in memory of the martyrs, a house in which there is unceasing prayer day and night for the conversion of England. Its existence is the fulfilment of a daring prediction made by one of the martyrs, as he stood beneath the gallows. "You think," he said, "that you are destroying the old Faith by our deaths, but here some day there will again be a house of prayer instead of the gallows." As the convent is reached, the long lines of men at the head of the procession halt and face inwards, and the women move into the space thus enclosed, the crowd forming a dense mass on the north side of the broad highway, while the police divert all the traffic to the south side. Some of the priests and the choir, which has headed the procession, pass into the convent. Its chapel occupies the first story, which has a broad balcony, the windows are open, and at a signal given from the balcony, the crowd knows the Benediction service has begun, and all kneel. The Benediction hymns are sung, and the great crowd joins also in the responses. Then there is a pause, and one can hear clearly the ringing of the bell at the altar and then comes the public Benediction. Lights shine on the balcony and the officiating priest appears bearing the Blessed Sacrament and gives the Benediction to the crowd. As he returns to the chapel, the people rise and



sing the *Laudate* and the English hymn, "Faith of Our Fathers," and then disperse.

This year there were over 1,000 people, and the open-air Benediction was a striking sight, though those who were present two years ago, said it was even more impressive on that occasion to see 1,000 men and women kneeling in the mud under the driving rain. At Tyburn, there is always a crowd looking on, respectful enough in their attitude, but mostly puzzled at what it all means. As the crowd breaks up, some of these on-lookers ask friendly questions and learn something of the Catholic associations of the place.

I notice on these occasions, along the line of route, how very generally men take off their hats as the crucifix is carried past them at the head of the procession. In Holborn this year all who witnessed it were struck by the action of a soldier in uniform. An omnibus passed the procession and as it came abreast of the crucifix, an Australian soldier on top of it sprang to his feet, came to the position of "attention" brought his hand to his hat in salute, and stood thus until the last of the processionists had passed.

## Paternal Care of Young

RICHARD A. MUTTKOWSKI, PH.D.

**O**CCASIONALLY it is good for the so-called lord of creation to realize that he plays a relatively unimportant part in the animal world, that he occupies his position by tolerance and not through merit. At least this is true of man's fellow-creatures; for the animal male, like his human brother, has a bad reputation among the females of his kind. The female is distrustful of him and banishes him, and if he ventures too near she destroys him. Too often her distrust is well founded, for frequently he manifests a very unpaternal inclination for cannibalism and makes way with his offspring, if an opportunity presents itself.

As a rule the male prefers to hunt and to rest, rather than to participate in the care of the young; or at most he will consent to divide their nurture with the female. Such is the case in birds and mammals: the male provides a good deal of the food, and among the birds may even replace the female for brief periods of brooding. The male ostrich, kiwi and emu take over entirely the brooding of the eggs. The female deposits her eggs in the hot desert sand, the heat of which is sufficient to incubate them; but in the cool night the male returns to sit on them.

Paternal devotion is not uncommon in fish and some surprising instances are known. Thus certain catfish, and I might note certain species of frogs, incubate their eggs by carrying them in the mouth, and it is generally the male that carries them. In the dogfish and stickleback, of our fresh waters the male shares the construction of the nest with the female; but after spawning he alone remains to guard the nest and its contents and to herd and protect the young after hatching. An interesting case of alternate incubation occurs in the butterfish where the parents alternately wrap themselves around the eggs until the hatching is completed.

Several remarkable methods of paternal incubation are found in the *amphibia*. The midwife toad, known also as the obstetric toad, winds long strings of eggs around his hind legs and retires with them to a burrow. For about three weeks he sallies forth nightly to wash and aerate the eggs. In Darwin's frog of Chile the male utilizes his vocal sacs to incubate the eggs.

After the female has deposited the eggs, about twelve to fifteen in number, the male pushes them through the slits by means of which the sacs open into the mouth. On each side the pouch spreads under the loose skin of the body and in this pouch the eggs remain, going through their entire developmental stages, until the young frogs emerge.

In gregarious animals such as the horse, buffalo, and cattle, there is usually one polygamous male, the leader or head of the family. The devotion of this leader is proverbial; he leads his band through the vicissitudes of weather, of enemies familiar and strange, aiding the females to care for the young and in general caring for the whole band, a relatively high development of family life.

Instances might be multiplied. For each class of animals furnishes some example of paternal devotion, a devotion which is in marked contrast to the cannibalistic opportunism of so many animal males. Much might be said of the paternal devotion of the tumble-bugs and other insects, of many gulls, terns, horn-bills, and other birds, of fish, reptiles, of various mammals up to the chimpanzee that watches at the foot of the nest, but the instances given are sufficient. At best they can only show that paternal devotion is not usual, but unusual among animals. For the male prefers to hunt and fight and to leave the actual care of the young to his mate.

Some notoriety-seeking sociologist has uttered the slur: "Woman is a parasite in the human state in that she neither produces nor provides." This graceless doctrine has made its way into many schools and unthinking teachers seem to take joy in repeating it. It is pitiful to hear "serious-minded" girls say: "I shall not marry. I don't want to be a parasite." If one asks, "Why a parasite?" the answer is given, "Dependency makes us so." There we have it. A mother's dependency is made a reproach. For dependency is interpreted as parasitism, and from such a standpoint motherhood must naturally seem degrading. Ethically, such a principle is not even fit for a jungle code, biologically, it is untrue. For in that woman becomes a mother she is all that the crude word producer signifies and more. A man may produce food and wealth, but woman gives men to the world. Which is the nobler task? The innate reverence of all peoples for motherhood indicates their sane appreciation of the true relations, for people do not honor what they despise. And a human parasite is despicable. True, there is a woman parasite, the married woman that shirks her duty.

These thoughts occurred to me as I wrote of fish and frog, of male devotion and incubation, and I wondered whether paternal care of young would be classed as parasitism or as productivity. Now the efficient principle of the family is mutuality. When the burden of incubation and nurture is shared by the male, is this action an evidence of parasitism? Or if taken over entirely by the male, does he become completely a parasite? No sane person would think so. But the human family differs in the fact that mutuality is shared by all its members. For here the parents help each other and their children; and in turn the older children must share in the care of the younger ones. There are isolated cases of devotion among offspring of animals, such as young flamingoes feeding each other, but selfishness is the rule. In that each member of the human family helps the other, he is a provider; in that paternal care of young may replace maternal care, paternity ranks higher than material productivity; in that motherhood achieves human productivity and combines with it sacrifice of self the mother ranks highest of all. That is the position accorded motherhood even by the barbarian. But it required an ultra-modern apostle of "civilization" to suggest a level with the parasite. Such "progress" is singular, indeed, and reminds one of the expression of the boy anent a crab, "When he goes forward, he goes backward."

## COMMUNICATIONS

*Letters, as a rule, should be limited to six hundred words*

## A Correction

*To the Editor of AMERICA:*

I note a slight error in the quotation from the Manly Report in the article on Economics in AMERICA for May 12, page 123, where it is stated that "approximately one-fifth earn less than \$6.00 and nearly one-half earn less than \$6.00 a week." The first figure should read "\$4.00."

New York.

J. W.

## Catholics and Civic Interests

*To the Editor of AMERICA:*

Under the pressure of the national crisis many matters call for attention that ordinarily would attract little notice. In common with many friends among the Catholic laity living in New York, I believe that it would be interesting to discuss why Catholics, who are exhorted from pulpit and platform to profess their faith on every occasion compatible with dignity, are not more encouraged to enlist under the Catholic name in those local civic bodies that engage attention from time to time, and that need, to give them emphasis, the patronage of well-organized institutions, such as churches, clubs, merchants' associations, etc.

As I conceive it, the whole field for the exercise of an enlightened citizenship, entirely removed from partizanship and politics, is almost arid of Catholic support as Catholic. A few parishes in the city, but only a few, serve as shining exceptions. Why are they so few? It has not always been so. May it not be that to our neglect of these matters is to be traced the decline in influence of the Catholic body in New York? Never were we of so little account in public affairs. Is it that we lack encouragement or intelligent direction? Is there no vision? Or are we too tightly bound by parochial timidity to venture out into currents of life away from the familiar anchorages of church and rectory? The existing condition is not the fault of indifference on the part of the Catholic laity. They wonder at it, and are often forced because of it into an apologetic rôle that is very distasteful.

Now I do not want to be understood as suggesting that Catholics should make of themselves a faction in public life. Nothing is further from my thought. What I would wish to have discussed is why Catholics, as Catholics, habitually hold aloof from participation in local civic movements that have for their object to promote a good that everybody approves, movements that are best aided by the support of organized bodies. Are not precious opportunities lost by this aloofness?

Brooklyn, N. Y.

STEPHEN I. HANNIGAN.

## Relief for Children

*To the Editor of AMERICA:*

The summer will soon be upon us, with its heat and the sufferings of the poor. Can we not do something to alleviate the hardships of our Catholic mothers and children in the crowded tenement districts? What an agony is theirs during the long, stifling months of intolerable days! In some cities the orphans, thank God, have their homes by the seaside, or in the mountains, but what of the thousands of mothers and children in the sweltering tenements who never get a whiff of the salt sea or a breeze from the mountain top? Their quarters are hot, narrow, dusty and stifling, and our schools are closed and the gates of the large playgrounds attached to them are bolted and barred. Can we not have these comparatively cool schools thrown open

to the mothers and children? Can we not unbar the gates and let the little ones play and breathe fresh air in the large and often shady playgrounds? No one doubts the sympathy of the priests or the zeal of our people. Surely some means can be devised to alleviate the sufferings of the poor.

The public schools are open. Their playgrounds are at the use of the little ones, and devoted men and women give their time and energy for the good of mothers and children during the summer. Instruction in hygiene in comparatively cool classrooms is afforded the mothers, and amusements provided for the children. Can we not be equally zealous for the relief and welfare of our Catholic mothers and their children? Some slight beginning has been made in a few places. Can the movement not become universal? Can we not make our schoolrooms and playgrounds ring with the merry laughter of thousands of children who otherwise would pant and faint in tenements? Shall we wait until many of our little ones have been attracted to proselyting playgrounds and camps? Shall we hesitate till those faithful mothers who resist the allurements and tempting offers of the "souters," pray to God to give them strength to fight temptation that, yielded to, may mean nothing less than the sacrifice of the faith of their little ones? Surely we can count upon the sympathy and interest of the priests and the zeal of our people to take some action at once in a movement that cannot fail of doing untold good, both in body and soul, to our Catholic mothers and children. Catholic mothers with their hard earnings have helped to build the schools, from which, in most cases, they now seem to be excluded.

Medford, Mass.

HENRY WHALEN.

## "What About Ireland?"

*To the Editor of AMERICA:*

I have the firm conviction that, in thanking you for the editorial article with the above title, in your issue of May 12, I am not alone in my deep sense of appreciation for the noble stand taken by the writer in vindicating Ireland's right to freedom, but I am confident I express the thanks, not only of the Irish race, but of all who stand for human rights, in their highest and best sense. Such an editorial, coming from so high and conservative a journal as AMERICA, which stands for the preservation of society on a sound, moral basis, will find a responsive echo throughout the length and breadth of this land.

Its appearance at a most critical moment, when the envoys of the Entente are seeking aid from this Republic, adds significance to its every word. Assuredly, from President Wilson down to the humblest citizen, the conviction that becomes rooted in the minds of all lovers of freedom is that two supreme motives actuated the entrance of this nation into Europe's maelstrom of slaughter: freedom for oppressed races and peace without conquest.

Oakland, Cal.

THOMAS F. MARSHALL.

## The Red Cross and Catholic Sisters

*To the Editor of AMERICA:*

With the approbation of the Archbishop I have organized in the Diocese of Cincinnati a Catholic Women's Association, affiliated to the local branch of the National League for Woman's Service. Its object is "to work for our country in its hour of need." We are working in the League, Catholics and non-Catholics together. The Protestants number about 1,000, and I have secured a membership of 17,125 Catholics, with more coming in. Our association is composed of the societies of churches, academies and the religious communities. We are engaged in sewing, knitting and agriculture.



The Sisters of the Good Shepherd are making hundreds of shirts for the army. We work for the Red Cross without being necessarily paying members, as the League cooperates with the Red Cross. There are no membership dues in either the Catholic Association or the League, and a voluntary contribution of ten cents from each member is all that the League asks, to help establish a sinking fund. This detail is important to many members who earn their livelihood.

In all this work there is one branch of our Catholic association not "available" for service, viz.: 780 Sisters of Charity and 117 Sisters of Mercy, making nearly 1,000 hospital nurses. What an amazing *exclusion* in time of war! During the four years of our Civil War, before the Red Cross came into existence, the Catholic Religious Orders were the main dependence of the Sanitary Commission. The regulations of the Medical Board of the Red Cross, which monopolizes all service for army and navy hospital attendance, make it impossible for any Religious Orders to become Red Cross nurses. Every nurse must not only "qualify," but every detail of her *costume* is minutely decreed! In the French *Croix Rouge* the Religious Orders are hospital nurses, and also are at the front, and some of them, for special acts of heroism, have been decorated with the *Légion d'Honneur*.

When the President and Mr. Taft made eloquent speeches this week at the dedication of a great building given by the Red Cross in memory of "the women of our Civil War," they spoke of these women especially as having *alleviated* the suffering incident to the war. Surely they meant our Catholic Sisters, who were foremost in the work, although they did not mention them by name. Is it possible that in the present emergency, the greatest our nation has ever known, this gentle army of mercy is to be completely ignored because of the requirements of the Medical Board selected by the Red Cross, not one of whom is a Catholic? Is it just to ask Catholics for money when they have no adequate representation?

Cincinnati.

MRS. BELLAMY STORER,

*President of the Catholic Women's Association.*

#### "Let Them Get Acquainted"

To the Editor of AMERICA:

Some just criticisms of the communications to AMERICA concerning the editorial "Let Them Get Acquainted" have come to my ears, to the effect that these letters point out a deficiency but offer no remedy.

It is certainly a matter for congratulation that many of our young people not only read AMERICA, but read it thoughtfully enough to discuss its articles. To such appreciative readers I would like to state a remedy for our lack of warm, Catholic, social intercourse and cooperation among Catholic students and their friends, a remedy which seems to me practical and easily applied. I would suggest the formation in our colleges and universities, whether for young women or young men, of a society, called "A League for the Promotion of Catholic Ideals in Social Intercourse." Where young men are concerned, they should get in touch with the alumnae associations of the women's colleges in their vicinity and ask the members thereof to be an auxiliary to advise them and to act as matrons and patronesses at their social affairs, which might easily include a promenade concert and tea, a properly conducted afternoon dance with refreshments, or a lawn party—all within the college precincts.

These leaguers should also become acquainted with all Catholic public social affairs around them and see that they are well advertised in the college. In other amusements they could make known the best and warn against the dangerous, post such notices as the white list of plays, the appeals for censorship

of the "movies," etc. Let us not be afraid, let us get together; we have to use new ways according to the times and the country, but this friendly intercourse is truly Catholic, and no matter where or in what country it diminishes or fails, the cause must be looked for elsewhere than in Catholicism.

Amongst our young women such a league could see to it (1) that all their social functions undertaken for charities, etc., are well advertised at the Catholic men's colleges. Heaven knows undesirable affairs advertise themselves well and hold out almost irresistible allurements. (2) They should also provide some entertainment during the year for the collegians; these affairs could be chaperoned by ladies interested in the college and should be made remarkable for real and up-to-date festivity, but widely divorced from the vulgarity and pagan luxury that characterize most of the social functions of the day.

At this very season there is work for such a league. There are many smaller social affairs under way, but, above all, there is the Catholic Summer School of America, an ideal Catholic colony, where comradeship and every form of outdoor and indoor enjoyment, intellectual, social and athletic, religious and secular, is to be found. Why not a campaign in our Catholic colleges to make this delightful place well known and well patronized? Why not cottages taken for the season by a combination of students as a social center or even a camping ground under homelike supervision? What Catholic college will be the first to have its pennant float over such a summer home and its name emblazoned on the doorplate? By all means, "Let Them Get Acquainted."

Brooklyn, N. Y.

(MRS.) A. FIELD-MCNALLY.

#### Evangelizing Suggestions from the East Side

To the Editor of AMERICA:

Having for long read, marked and inwardly digested, not without internal combustion, the trenchant observations of various scribes and one or two Pharisees whose good fortune it has been to spend a holiday in the religion-ridden countries of South America, I came suddenly to the conclusion, one bright afternoon, that if a person applied his hustling and poetically liberal methods of computation and analysis to the city of New York, for instance, strange conclusions might result.

Accordingly, I journeyed by the most direct route possible in a carelessly orientated city, and came to a region where the senses are persistently assailed, the East Side. It is the truth that I saw two men horribly intoxicated; two others enthusiastically destroying each other's countenance; a woman shamelessly conveying a tin vessel of liquor from a corner saloon, and hordes of sallow children stridently exercising their limbs and their vocabularies in the gutters. Nothing was there but signs, sounds and smells of general degradation. And then I discovered what, I feel sure, must be the cause of it all, a grimy little church tucked away in a corner, exteriorly depressing, interiorly dark. The church's title contained the word "evangelical," and its pastor, whom I happened to detect in the act of emptying the poor box, was a well-fed looking person. Is there need to point out the obvious deduction?

I might add that the elevated trains clattering swiftly by suggested the avenue of escape for the helots of this congested area, particularly as I understand the shareholders of the railway are, in part, the ground landlords of the tenements. Hence their unity of influence is quite clear, and one can only wonder why the ignorant inhabitants do not profit by such beneficence.

If you or your readers fail to perceive the logic of my conclusions I can only reply that you should, and, following the educated example of the editors of our leading intellectual secular publications, I decline to enter into any controversy.

Jersey City, N. J.

J. B. K.

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 2, 1917

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## Sister Teresa Vincent

UNDER the soaring arches of New York's great Cathedral, she lay. The peace of God crowned her as an aureole; after the long day of toil, she was at rest. Prelates and priests and people gathered to honor a simple, holy woman; one who had always regarded herself as the servant of all, but consecrated in a particular manner, to the care of the lambs of Christ's flock.

For fifty-seven years, Sister Teresa Vincent had worn the garb of a Sister of Charity. Nearly fifty years ago, along with two of her religious Sisters, she came to New York, to devote herself to the rescue of the tenderest and most helpless of all outcasts, the babies abandoned, through shame or heartless cruelty, in the streets of a great city. Without one penny of endowment, they had in abundance the rich inheritance of faith in God, love of Him, and of all His suffering children. God, who has promised the joys of Heaven for a cup of cold water given in His Name, prospered the work. The house on the edge of the slums, which first saw their zealous work, soon gave way to the magnificent establishment, the New York Foundling Hospital, the first institute of its kind in the United States. Since 1869, more than one hundred thousand infants have been blessed with the loving ministrations of this shrine of charity.

Long will her name be repeated, with a prayer for her dear soul, in thousands of happy homes, made by the boys and girls who, humanly speaking, owe their very lives to the love of Sister Teresa. None will miss her more than the toddlers of the Hospital, who found in her the tenderness of a mother's heart, whose woes grew

lighter, poor little waifs, at the touch of her gentle hand. Like our Blessed Saviour, whose love for the poor she so faithfully imitated, she lived to feel the ingratitude of those whom she had befriended, and to know that the favor of the great which she never courted, but merely accepted for her charges, falls away in the day of persecution.

But her works do follow her, and the grateful love of a world to which she exhibited an example of heroic self-sacrifice, as rare in these days of self-seeking, as it is needed. She will have intercessors in Heaven: most powerful will be the prayers of those little ones, the springtide blossoms of our race, who, baptized through her zeal, went before her in their innocence, to be as flowers before the Face of God. In those heavenly courts, as the Church sings of the Holy Innocents, the toys of their child-like play are crowns and palms. Surely they will pause for a moment in their play before their Heavenly Mother, to take her with them to storm the very throne of God, in intercession for Sister Teresa, who befriended them in the day of their great need. They will be waiting for her, whose name they first heard in Heaven, and will claim her for their own.

Then as you search with unaccustomed glance  
The ranks of Paradise for my countenance,

Pass the crystalline sea, the Lampads seven:  
Look for me in the nurseries of Heaven.

For she who on earth so loved the little lost lambs will turn to them in their chosen place. May we, too, one day look for her, "in the nurseries of Heaven."

## The Food Administrator

POPULAR dislike is more often directed against an unsuitable name, than against the measure unfortunately misnamed. Recognizing this bit of "mob psychology," Mr. H. C. Hoover has wisely protested the use of such terms as "food controller" and "food dictator." He prefers to be known for what he is, "a food administrator." Opinions may be divided on the extent of power with which this new officer should be invested, but that he is a necessity in time of war, even for the richest country on earth, is perfectly clear. There is small danger that his activities will prove unduly repressive or tyrannical. As the President has stated, the powers asked are by no means dictatorial. "They are intended to benefit and assist the farmer, and all those who play a legitimate part in the preparation, distribution and marketing of foodstuffs." The advantage to the consumer of gently, but firmly, tilting the food-pirate from the end of his own plank, is obvious.

Further, if Mr. Hoover can impress upon the country the need of checking our enormous waste, he will confer a benefit that will outlast the war. In his recently published little volume, "Thirty-Cent Bread," Mr. Alfred W. McCann, a recognized authority on foodstuffs, makes the alarming prophecy that "Without



regulation we shall have bread cards and soup kitchens within a year." With regulation, "We can have all the food we need for home use, and export two hundred billion pounds to our allies." Quoting the Department of Agriculture, Mr. McCann points out that fifty per cent of all the vegetables and fruits produced in the United States, "never reaches the consumer. They rot on the ground." Because we fancy the appearance of "patent white flour," we pay a higher price for an inferior product, and throw away about thirty-eight per cent of the wheat brought to the mill. Most of us suffer "a loss of twenty-five per cent in the peeling and preparation of the potato," a humble vegetable which Germany has studied during the war, with astonishing results.

Other data cited by Mr. McCann illustrate the wilful waste which, if not checked at once, will bring us to woful want. In food, as in our exploitation of the country's natural resources, we have been more than prodigal. War, as Mr. McCann suggests, may make us "look within," and follow the example of other countries in encouraging ideals of economy.

#### The Minister's Face

THE starry emblem of a country truly dedicated to liberty, strained and tugged in the freshening breeze. Under its mobile shadow, a foreign Minister of Justice, pleaded for American aid, that "*justice might be done the nations of the earth.*" He was eloquent, his cause was popular; the whole city had gathered to do him and his fellow-envoys honor. "But look," remarked a bystander, "his is the saddest face I have ever looked upon." ". . . that through peace founded on justice, freedom may once more reign," the Minister was saying, and a mighty roar of applause came up from the crowd that packed the Square.

"The saddest face I have ever looked upon." Well might it be. He stood beneath a banner that had always welcomed the oppressed of all nations to true freedom. Did his mind go back over the years, to recall the great things he had done, that "freedom might reign?" For he had served his country well, some had said; at least, he had risen from lowliness to eminence. As a boy, a religious community had rescued him from dire want. These men, dedicated to God, had fed him, clothed him, housed him, educated him. They gave him a father's care, lavished on him a father's love. Did he remember that? Perhaps, for memory plays strange tricks when emotions are stirred. Did he remember too, that years later he used the gifts, born of their bounty, to turn these men out of house and home, that "freedom might reign"? Thus strangely is liberty worshiped. He and his political confreres had sent them into exile too, in the name of liberty; for these men wished to teach the law of God, and liberty forbade that. One might blaspheme God, on the public streets, even in the nation's parliament; liberty allowed that, protected the outrage.

But one might not teach little children to know, love and serve God. That was slavery, unworthy a free man, a free country.

"The saddest face I have ever looked upon." Well might it be. For other memories rose up as the Square rocked with applause. ". . . we ask your aid in the great conflict for the ideals of liberty . . ." There were virginal souls too, in that once happy land, well worthy to touch the kindred virginal souls of children, to put their pure embrace about their fallen sisters, to soothe the bed of agony with a love that was like the love poured forth on Calvary. But that love, so manifested, was incompatible with liberty. And so he had closed and sold their schools, their homes, their hospitals, in the name of that freedom for which he was now pleading. Of the proceeds, some went to the Government's coffers. The rest, wrung from establishments built by pure hands and sustained by pure hearts, bought jewels to deck the leprous necks of harlots. And as for the good women, who asked only to be allowed to minister to Christ in the poor, the sick, the helpless, them he turned adrift. For such a vile thing is liberty, in the minds and the nations that sell Christ, hoping as did Judas, to find in the bargain, happiness.

"The saddest face I have ever looked upon." Vengeance is mine, saith the Lord, and I will repay it. Ill does it become any mortal to assess guilt and assign punishment. M. Viviani has come and gone; the cause of international comity can suffer no hurt by this reference to past history. But even as in memory of the First Word on Calvary we forgive the illimitable wrong, so we cannot forget that the broken voices of the poor who are oppressed, and the sobs of consecrated virgins thrown back upon a contaminated world, rise above the plaudits of parliaments and peoples, a piercing cry that moves the eternal God to eternal vengeance.

#### "Unproductive" Monks

SPEAKING in his recent book, "French Windows," of those ultra-modern Catholics, who think that monks are "out of date" nowadays, John Ayscough well remarks: "If God is out of date, . . . then monks are out of date too. Their reasonableness depends on His existence, and the reality of His claims. They are just for God. They do not fly to philanthropy to excuse themselves." That thorough knowledge of God and His claims which most men fly from, monks hunger after. In order to learn as much about Him as possible, they become specialists in prayer and make the practice of contemplation their life-work. As the world, however, considers such an occupation "unproductive" and therefore useless, scant patience is had with men who, as the phrase runs, "do nothing but pray."

"It is true that I 'do nothing but pray,'" the monk might serenely answer his scornful critics. "But I observe that for the past three years you have been doing

practically nothing but killing one another and seem, moreover, to be quite unable to stop doing so. Perhaps my occupation is the more productive of the two after all. The peace which your artillery apparently is not able to give the world, my prayers and penances may hasten, for the fervent intercession of the just man is strong with God, and I am devoting my life, as you know, to the attainment of high proficiency in prayer."

The monk could appeal, moreover, to history to prove that even from a more material point of view he has by no means been "unproductive." And as for our own day, when the importance of agriculture is realized as never before, the highly necessary farmer, when tempted to discontent with his laborious, humdrum life, can behold the monks silently working in their fields and reflect, with John Ayscough:

"There are husbandmen like me. Their life of toil in furrow and farmstead is mine. They see no variation but that of the seasons, no more than I: monotony of labor is their lot, as it is mine; looking downward, then, as I delve, can I not be seeing Heaven as they, and growing hourly more at home (like them) with my one neighbor God?" As he trudges homeward through the misty dusk, and hears their bell ring out on the frosty air, must he not say, "I to my hard-earned frugal meal, to my hearth, and to my rest: they, empty-bellied, to their prayer and praise, their brief hard repose, and then their vigil with the Great Sentinel of all," and must he not join his dumb heart in praise with theirs? Must not his empty fields seem less lonely?

Even if monks did no more for the world than to be models for it of patient frugal industry, the reason for their existence would be amply sufficient. But besides that, the true monk by thinking of God always, and working for Him alone, makes up for the multitudes of men who work only for themselves and never think of God at all.

#### Censorship and Censorship

**C**ENSORSHIP is not a popular word in this country, nor is censorship a practice which appeals to the ordinary citizen. Yet he suffers it to an extent hardly equaled in those European countries which his wisdom regards as "retrograde," mainly, perhaps, because he feels that a conflict with a censorship which commands influence through its investments in stocks and bonds, is always a losing fight. But there are two sorts of censorship. One is quiet and efficient: the other, while not always noisy, is frequently as much to the purpose as a discord in a symphony.

The variety that is quiet and efficient has adopted the methods of Bret Harte's heathen Chinese, but is oftener able to carry them to a successful conclusion than was that unhappy Celestial. It can lay the ban upon the college, for instance, by holding out a price for the institution's opinions. No doubt these words state but crudely the very subtle and devious performance, in which on the one side there is no mention of "control," nor on the

other, any reference to a detail so vulgar and commercial as a price. An expectant college, with mouth agape for the Midas-fruit, receives an intimation, politely conveying the sad fact that the Syndicate does not contemplate the extension of aid to schools, let us say, of a "sectarian" type. History asserts that more than one such expectant college, not noted, perhaps, for constructive work in scholarship, has had wit enough to take the hint. Wisdom, of course, counsels that the happy event be chronicled as an "endowment." Truth would seem to regard the transaction as a "censorship," a quiet "censorship," but very efficient.

The other sort of censorship, to cite a ready example, is that exhibited by a self-styled national board which attempts to review moving-pictures. This board certainly has its standards, but they are not such as can be accepted by any parent with even a rudimentary sense of responsibility to his children. An examination of a series of films "passed" by this board leads to the conclusion that they were "passed" by those members who were suffering from impaired eyesight. As an aid to parents in selecting amusement for their children, these "censors" are about as useful as a wide-meshed sieve to a one-armed man adrift in a leaky boat.

Yes, we have plenty of censorship in this country, but most of it is of the wrong kind. No wonder that both the word and the idea are unpopular.

#### The Fruit of War

**D**URING the week the editor's mail-bag has been heavy with sad letters about the great war. Fathers and mothers and sisters have dwelt in hot, burning language on the evils attendant upon the conflict. Alas, their words are true: millions of men are dead, others are hopelessly broken in body and spirit, vice reigns and the pall of sorrow lies heavy on innumerable hearts. The world is a valley of dry bones, where the dismal notes of the raven mock joy and peace. But this is only part of the vision; a glance upward would have revealed an all-wise Providence still directing the destiny of man, waiting for the moment of triumph to show to bewildered creatures His mercy and wisdom. Death and vice and sorrow are following the black chariot, so too are life and virtue and joy. Many have been cast down, many more have been lifted up. For a time materialism was in the full tide of victory, but each day its black waters run lower, and soon the tide will turn and flow onward to the abyss, whence it will never escape in full strength. Spirits will then be free, the people will come into their heritage of liberty, they will no longer be pawns in the game, the State will serve them in just measure, they will be exalted with new life, never more to break the bitter bread of a thralldom which ends in carnage and chaos. But for this many must die and many must weep, but none must or may sin. Death and sorrow loosen bonds, crime makes them stronger.



## Literature

## SCHOLASTIC PHILOSOPHY

FATHER ERNEST HULL, in his excellent brochure on "Fortifying the Layman," contends that the disinclination and even positive aversion to reflection on religious questions so widely prevalent among educated laymen is traceable, partially at least, to atrophy of the religious faculty; and by this he means the loss of a taste for and appreciation of religion. He finds the cause of the disease in the absence of religious food for the mind: a faculty unexercised, like a limb or muscle unused, sooner or later becomes inoperative and practically incapable of putting forth an effort. Further analysis reveals that a large measure of responsibility for this state of mind must be charged against modern education; for modern education is unquestionably one-sided. The acquisitive faculties are developed to the neglect of the contemplative and reflective powers of the soul. Hence it is that novelty alone appeals to the modern mind. The truths of religion are the same today as they were generations ago. In this sense they are old. The fact that though old they are ever new can be discerned only by the reflective; but it is precisely in matters closely bound up with or bordering on religion, as Father Hull points out, that the power to reflect long and patiently has become atrophied in the modern mind.

This apparent incapacity to concentrate the mind for an appreciable length of time on questions that do not rise above the objects of the senses or are removed from the daily needs of the body, may account to some extent for the unwillingness manifested by many an otherwise trained mind to interest itself in the larger, more lasting and far more deeply personal discussions of philosophy; in those problems that must surely press themselves from time to time on the attention of men and clamor for a definite and soul-satisfying solution. We refer to questions such as those touching on the ability or inability of the mind to attain absolute truth; the origin and purpose of the things that lie about us, their relations towards us and our attitude towards them; above all, our own origin and destiny, for on the answer, right or wrong, to this question must depend the view we take on the further problems involving our rights, and more especially our duties towards ourselves, our neighbor, the State, and our God. Yet we must confess that modern philosophy, as the phrase is popularly understood, is eminently unsatisfactory. Its terminology is indefinite, cloudy, and protean in its changes; its starting-point only too often is an open, though unwarrantable, admission of scepticism or materialism; its conclusions almost invariably run counter to the deep-seated convictions of the human race. Small wonder that men should long since have come to regard metaphysics and even logic as the weird pastimes of a weird section of the "high-brows."

Any attempt, then, to make the "common-sense" philosophy of Aristotle and Aquinas better known is surely deserving of commendation. When this attempt is made by one whose intellectual attainments and scholarly methods fit him admirably for the task, the work done is doubly welcome. But when the writer is one who combines in himself not only the special gifts that are most imperatively demanded for success, but a striking personality as well and an evident loftiness of character, and whose high office makes him a central figure in the Church whose cause and whose philosophy he champions, then indeed we are more than justified in rejoicing at the fruits of his labor. For his words are sure to receive a hearing where a hundred other voices would fall on listless ears. Cardinal Mercier needs no introduction, nor need we speak here of the splendid work he achieved as founder of the Higher Institute of Philosophy in the University of Louvain. All this is sufficiently known to those who are conversant with the history of neo-scholasticism.

"A Manual of Scholastic Philosophy. By Cardinal Mercier. Authorized Translation by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. With Preface by P. Coffey, Ph.D. Vol. I; Cosmology, Psychology, Epistemology, General Metaphysics" (B. Herder, \$3.50), which is the complete title of the volume under review, is a translation of the "*Traité élémentaire de philosophie*," itself an abridgement of the larger "*Cours de philosophie*," six volumes of which have already appeared. In this first part of the English version the reader who is anxious to learn how scholasticism faces modern problems and what solutions it has to offer, will find his desire fully gratified. If he has heard, as no doubt he has, that between scholasticism and the accredited teachings of modern science there lies an unbridgeable chasm, he will probably be surprised to discover that the charge is utterly baseless; that on the contrary, scholasticism eagerly embraces all such conclusions, supremely confident that truth cannot gainsay truth; that its proudest boast is that, unlike other systems of philosophy, it starts with facts and throughout rigorously insists that an explanation which does not square with the facts is by the same token hopelessly discredited.

That scholasticism should be slow to accept any and every theory that is proposed, or even to accord it instant consideration, must appear to the judicious a sure sign of temperance and maturity. Novelty in itself is not, particularly in the realm of the intellect, a guaranty of stability, much less of unquestionable credentials; and when, as not infrequently happens, the very staunchest and presumably the best-informed defenders of the new theory disagree on points that they themselves consider of radical importance, it is only prudent to wait until the specialists have come to some sort of an agreement before one endeavors to determine the philosophical bearings of the much-heralded doctrine. The history of scholastic philosophy is a vindication of its attitude toward scientific theories that have so often sprung up and died within a few years of their birth.

In this volume the reader will see, too, for himself that the fine distinctions which scholasticism draws between things and concepts that to the uncritical eye and mind are alike, distinctions which it has long been the amusement of cheap rhetoricians to deride, constitute in reality one of its chief glories; that the purpose of scholastic distinctions is to make men think, as Socrates aimed at doing, and as all genuine science proposes for its object. Again, he will rise from the perusal and study—intensive study, we hope—of Cardinal Mercier's work with the conviction that scholasticism is a well-knit system of thought where part fits in with part, where the teachings of psychology do not conflict with those of epistemology or with the fundamental principles established in metaphysics. Finally, he cannot fail to be impressed by the exactness of its terminology. A year or so ago a writer in a non-Catholic weekly, in the course of a review of Father Day's "Catholic Democracy, Individualism and Socialism," called attention to this very point. "Writers of our day," he said, "might with profit learn something from the old scholastics in this respect. However intricate their argument, however fine their distinctions might be, they left no reasonable ground for misapprehension of their meaning."

To those who are already acquainted with the teachings of scholasticism we recommend the masterly refutation of mechanism, and the section of metaphysics dealing with "The Causes of Being." The stress laid on the doctrine of final causes finds its justification, if any were needed, in the theological conception of the universe that scholasticism emphasizes and which alone can explain the order that is everywhere so strikingly manifest.

In view of the general excellence of the work it seems a pity that the author, or at least the translators with the author's

sanction, should have failed to make it quite clear that in many points of relatively minor and secondary importance, opposite views are as widely received among scholastic philosophers as those which he himself favors; and that in many, if not in the majority, of these questions the mind of St. Thomas is not so apparent as to leave no room for reasonable doubt. As it is, the impression left on the mind of the non-Catholic reader will, we fear, be a strengthened conviction that once a recognized exponent of scholasticism has spoken, all discussion among the followers of that system is at an end. Yet in obviously debatable questions where the arguments for either side may justly claim a greater or lesser degree of evidential value though they do not wholly satisfy the mind, and where, moreover, these arguments appeal to many an ardent and enthusiastic champion of scholasticism, the rule holds: "*Tantum valet auctoritas quantum valent argumenta*." This acknowledged freedom of opinion in matters less immediately connected with the fundamental and outstanding questions of philosophy is, to the initiated, one of the most striking characteristics of scholasticism, and is in marked contrast to the tendency of a host of non-scholastic philosophers who under the shadow of some well-known name doubtless believe themselves immune from criticism.

Many, too, will doubt the wisdom of abandoning the traditional order of the treatises; they will remain convinced that pedagogically it is much more advisable to begin with logic and epistemology than to endeavor to explain to beginners the difficult treatises of cosmology and psychology. However, it would perhaps be ungracious to dwell much upon these differences of opinion; we prefer to congratulate his Eminence, if we may, on having done a good and, we trust, a lasting work.

JAMES A. CAHILL, S.J.

#### IRELAND

Beside your bitter waters rise  
The Mystic Rose, the Holy Tree,  
Immortal courage in your eyes,  
And pain and liberty.

The stricken arms, the cloven shields,  
The trampled plumes, the shattered drum,  
The swords of your lost battle-fields  
To hopeless battles come.

And though your shattered remnants know  
Their shameful rout, their fallen kings,  
Yet shall the strong, victorious foe  
Not understand these things:

The broken ranks that never break,  
The merry road your rabble trod,  
The awful laughter they shall take  
Before the throne of God.

THEODORE MAYNARD.

#### REVIEWS

**French Windows.** By JOHN AYSCOUGH. New York: Longmans, Green & Co. \$1.40.

**The Rest-House.** By ISABEL C. CLARKE. New York: Benziger Bros. \$1.35.

These two books ought to make less defensible than ever the "wish-bone Catholic's" old jeremiad: "But Catholic authors' stories are so sadly lacking in interest and artistry that I never read them." And that jaundiced dictum will be further neutralized by the verdict of those who followed John Ayscough's war-papers as they appeared in the *Month*, and became absorbed in Miss Clarke's novel while it ran in *Extension*. The sixteen "French Windows" through which Mgr. Bickerstaffe-Drew looked last year while an army chaplain at the front "opened

into that splendid and gracious thing, the heart of the French people." But he also tells, it should be added, what he saw in the hearts of English, Scotch, Irish and German soldiers, not all of whom were Catholics either. The author attests, moreover, that "every episode and every character" in the book "is drawn from reality and life: nothing is imaginary." Many of the incidents in the volume are so intimate and sacred that no one but a priest could describe them, and there are pages that may leave the reader's eyes wet: the author's account, for instance, of a young German Catholic soldier's happy passing, or the last words of a dying Presbyterian Scot, who said:

Ye gave a wee Christ upon the Cross to yon Catholic fellow. Have ye, Father, e'en one for me? . . . I've been a wilful laddy, and His words have been dour and dismal talk to me, . . . and I went aye my ain gait, that wasna His, and I liked laughing-talk and merry things, and noo I know what suffering is, and I can understand better. . . . Father, ye'll mind to ask Him mak' me His ain laddie. Ma mither gave me, willing, to the war, as His gave Him, willing, to the death: ye'll write to her and pray for her?

The book is also full of the author's characteristic touches of humor and felicities of expression. His description, for example, of the *Aumônier's* astonishment at the "humility" of the English and that sage remark about this wonderful "Catholic Church of ours—that makes even her children who try not to be good, so good in spite of themselves."

In "The Rest House" Miss Clarke tells with remarkable spiritual insight how the attraction a young English girl felt for the Blessed Sacrament drew her, notwithstanding the great sacrifices she had to make, into the Catholic Church. Yet the book is not at all "preachy," the heroine's romance is artistically brought to its proper conclusion, and the story's characters for the most part are well drawn and consistent, as, of course, they ought to be. Yet when it is recalled how many of the men and women in our best-sellers are little better than lifeless puppets, this able Catholic novelist's real portraits deserve their meed of praise. If those who read with enjoyment "French Windows" and "The Rest House" should then be tempted to finish these two authors' other excellent books, that might start a little missionary movement for the better appreciation of today's Catholic literature.

W. D.

**Melodious Vocal Exercises.** By L. CAMILIERI. New York: The Devin-Adair Company. \$1.50.

This is one of the few practical manuals that have been dedicated to choral music in a century. Text-books devoted to the theory of chorus-training abound, but there has always been the need for just such a book as Mr. Camilieri has now supplied. Although the chorus is the greatest vehicle of musical expression, because it is an orchestra of human instruments, it has forfeited its sovereignty within the last fifty years, to individual virtuosity, to the pageantry of opera, and to the *ensembles* of mechanical instruments. But the inspired thoughts of music are intended for exposition by the chorus. Giovanni da Palestrina and John Sebastian Bach, history's masters of composition, bequeathed their most valuable legacy, not to soloists, not to orchestras, but to choirs of human voices.

The twentieth century is not interested in choral music. And for two good reasons: first, because the average choral conductor is interested less in his chorus than in some other phase of musical activity; second, because the average chorus sings either altogether badly or with mere correctness. Choruses over which metronomic baton-wavers preside will not find much that is of value to them either in Mr. Camilieri's manual or in any manual of music. But where the conductor is a genuine choral musician the author's book can contribute splendid results.



The manual gives an excellent epitome of the principles of notation. It will help choristers to read music. But its compelling recommendation is a well-graded series of vocal exercises which offer opportunity of developing unified tone-qualities in the four sections of a chorus. Vocal exercises are frequently unmusical, but those provided by Mr. Camilieri are melodic and most attractively harmonized. A quarter of an hour spent at each rehearsal, in the careful employment of the "Melodious Vocal Exercises," will net the vocal fluency and the sureness of technique which by their absence have long made choral societies conspicuously ineffective.

W. J. F.

**Mental Conflicts and Misconduct.** By WILLIAM HEALY, M.D. Boston: Little, Brown & Co. \$2.50.

**On Causation, with a Chapter on Belief.** By CHARLES A. MERCIER, M.D., F.R.C.P. New York: Longmans, Green & Co. \$1.40.

Dr. Healy's book is, essentially, a study of juvenile delinquency, based upon psychoanalysis. For this term Dr. Healy substitutes "mental analysis," which he defines: "A method of using the memory to penetrate into the former experiences of mental life." Juvenile delinquency, he holds, may frequently be traced to certain experiences which the individual, because of moral or social reasons, strives to dissociate from his mental content. The effort is rarely if ever completely successful, and the result is a "repression," which, in turn, connotes a "complex." By "complex" Dr. Healy understands with Freud, "a constellation of mental elements, permeated with a vigorous emotional tone; a system or association of ideas grouped about an emotional core or center. . . . Being possessed of an emotional tone, it has energy-producing powers; by reason of this it may be, and often is, a great determiner of thoughts and actions." In "repression" one or more of these "elements," broken off from its "constellation," floats about in "the subconscious mind," as unsuspected, after a time, and as dangerous as a submarine. For the "emotional energy" with which it is charged may and usually does attempt to escape "along undesirable channels." The effort to check this escape is characterized by Dr. Healy as "mental conflict." The struggle, apparently, is not between good and evil, but between two evils. As presented in Dr. Healy's cases, forty selected from 147, discovered in a clinic of 2,000 children, the "repression" is almost invariably connected with matters of sex-experience.

Valuable as is this book to the qualified student, it must be admitted that Dr. Healy has failed to establish his main thesis. Finding evidence of "repression" in forty delinquent children, he has not proved that the "repression" bore, in his own words, "a causal relation" to the delinquency. He has merely shown that the two phenomena existed in the same individual. Farther than this his data will not bear him. It would be a grave mistake, however, to consider Dr. Healy's work, as some have done, mere theorizing. In his insistence on a careful study of the individual he has pointed out a path which may yet lead to useful discoveries in the field "of the hidden factors of conduct." Whether that path can be smoothed by psychoanalytic methods is at least open to doubt. In the words of Dr. Mercier, "In the first place, the universal repression of sexual passion is a mere assertion. Secondly, granting the universal repression, there is no evidence that this repression can produce mental disorder. Not one of the nine or twelve methods . . . has ever been applied to show that it has or can have any causal influence in producing mental disorder." Dr. Mercier, excellent in his destructive criticism of Hume, Mill, Welton, Pearson and Russell, is not always happy in his own ideas of causation, or in their presentation. But he has here stated a rule of logic, the observance of which would have made Dr. Healy's latest work a far more valuable contribution to the psychology of adolescence.

P. L. B.

## BOOKS AND AUTHORS

Clifton Johnson, that industrious maker of books which show Americans the antiquities and beauties of their own native land, has now prepared "New England: a Human Interest Geographical Reader" (Macmillan, \$1.00.) He leisurely rambles from Connecticut to Maine and gathers on the way a pleasant variety of biographical, literary and historical data which he connects with the houses, villages and towns he visits. He also dwells upon the many industrial activities of New Englanders and describes the landscape beauties of the region. But of Catholic landmarks, institutions or traditions, as far as the author is concerned, there is none. Clark University, for instance, is mentioned, but Holy Cross College, which is said to be in the same town, Mr. Johnson unfortunately missed seeing. The book is well illustrated.

A book of interest and considerable value to the student of social economics is "The Minimum Cost of Living" (Macmillan, \$1.00), by Winifred Stuart Gibbs. This study of 150 families in New York City was not undertaken to fit in with a preconceived theory. Miss Gibbs is content to supply a mass of well-coordinated detail, allowing the careful student to draw his own conclusions. Many of the estimates will, of course, call for revision in view of the daily increasing cost of living.—In "The Immigrant and the Community" (Century, \$1.25), Miss Grace Abbott discusses the problem of preparing the immigrant to take his place in American life. The book is sketchy rather than thorough, while its plea for "internationalism," to which an entire chapter is devoted, may easily be misinterpreted in these stirring days. Nor does Miss Abbott seem to understand the importance of religion as a power for social righteousness. Religious indifferentism is a poor preparation for American citizenship.

The State Constitution of New Jersey, Article I, Section 4, makes the following provision: "No religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles." But not all the School Boards and Superintendents of Schools in that State seem to be aware of that important provision's existence. This is clear from a series of letters on "Religious Bigotry in Action," which Mr. Stephen N. Horgan publishes in the current *Catholic Mind*. For the provision apparently can become a dead letter when a Catholic applies for the post of teacher in New Jersey's public schools. The second paper in the number is Archbishop Moeller's pastoral on "Catholics and the War," and the third article is Mary Butler's reflections on "Modesty in Dress," a paper which even some of our Catholic women, it is whispered, could read with profit.

"The Will to Win, a Call to American Boys and Girls" (Kenedy, \$0.50), by E. Boyd Barrett, S.J., is a little book with an important purpose, for the author aims to tell our young people what is meant by will-power, to show its necessity and to give practical hints and methods for acquiring it. Father Barrett advises his young readers to

Keep alive within your heart a love for what is fair and good and great. Look around at the works of nature; observe and study a little the beauty of flowers, of mountains, and of the sea. Read good books and the stories of great men. Furnish your mind with the marvels of science. Open your heart to the call of great causes—the cause of the poor and oppressed above all. Take an interest in big problems and keep yourself away from the sordid and petty pursuits of evil doers.

Our country is no doubt forging ahead to a position in the van of nations, and her future rests on the boy and girl of

today. They can make America great if they will it. A nation is great when its individuals are so. An individual is great when each of his acts is so. Our littlest acts are great when they are guided by principle, and "you can conquer the world through failure if you are true to your principles." This is the kind of winning the book asks for and teaches. Boys and girls who become interested in this little work the author would refer to his larger book, "Strength of Will," which was praised in our issue of April 22, 1916.

In "The Hundredth Chance" (Putnam, \$1.50) Ethel M. Dell has written a strong novel, which points a good moral by the questionable means now so much in vogue. The machinery of the plot is the detestable "triangle," as it has been called. Circumstances hurry an unhappy girl into a loveless marriage. A good but ill-suited and tactless husband and a former suitor, rejected because unworthy, but still loved, combine to wring the soul of the wife with gloom and temptation. An unnatural mother urges her to fling propriety and morality to the winds. She resists and finally achieves legitimate happiness. The book is depressing, the atmosphere is unwholesome, and better editing would have excised several very offensive passages.—It is not clear just what W. E. B. Henderson would be at in his recent novel, "Behind the Thicket" (Dutton, \$1.50). He introduces the reader to several very modern and disreputable men and women and his precious "hero" seems to be an ancient Greek faun who imprudently drifts into the twentieth century and is slain by Dionysus.—"The Wanderer on a Thousand Hills" (Lane, \$1.40), by Edith Wherry, is a story about a Chinese girl who makes an unfortunate marriage, and after a gruesome experience is left a childless widow. So she adopts a little boy she finds and trains him to be the first scholar of China. But at the height of his triumph he discovers his English parentage; she loses him, and the book ends with his becoming a wanderer. The story is filled with descriptions of Chinese customs, but it is not pleasant reading.—"The Shadow of the North" (Appleton, \$1.35), by Joseph A. Altsheler, is a commonplace story of the French and Indian Wars written for American youths under the auspices of the Boy Scouts.—The anonymously written "One Year of Pierrot" (Houghton, Mifflin, \$1.50), a charming story of motherhood which was praised in these columns on the book's first appearance last year, has now come out in a new edition, illustrated with excellent pictures by Lester G. Hornby. Part of the profits arising from the story's sale will be used to aid the orphans of France.

"Speaking of Prussians—" (Doran, \$0.50), "Mademoiselle Miss" (Butterfield, \$0.50), and "The Edith Cavell Nurse from Massachusetts" (Butterfield, \$0.60) are little books on the war. In the first, Irvin S. Cobb, who witnessed the invasion of Belgium in the fall of 1914, shows "What war means in its effects upon the civilian populace of a country caught unawares and in a measure unprepared," especially when the invaders are Prussians. In his striking, effective way the author then urges his fellow-countrymen to make such a state of things impossible here. The second volume is a series of letters written home by an American woman who is nursing the wounded in France. There are lifelike descriptions of a routine day in an army hospital at the front, the astonishing gaiety of the patients is shown, and their consoling death-beds are vividly pictured. For instance:

The last day our faithful priest confessed him—he knew just enough French for that—and it was moonlight when he went, one of us kneeling either side. After Extreme Unction he pressed my hand; and suddenly a marvelous change passed over his face as if it had grown white and luminous. "Mama," he murmured, "Louis," then fainter and sweeter—"O mon bon Dieu," and it was over, and nothing remained but a radiating smile.

A wounded Havre lad gallantly called "Mademoiselle Miss" "Lieutenant of the Life Guards." The third book contains a short account of another American woman's experience as a nurse with the British Expeditionary Force in France, but most of the volume is filled with the story of Edith Cavell's imprisonment, trial and execution. The proceeds from the sale of the two latter books will be devoted to the relief of those wounded in France.

A picture will fix a static scene. But as the anniversaries come round a priest must often wish he had something more than the mere photographic record of the day of his ordination. This "something more" will be found in "Our Anniversaries" (Herder, \$0.35), which Father Joseph V. Nevins, S.S., has adapted from the French of Abbé Graduel. It is a little book of meditations designed for the priest's birthday and for the other red letter days of his life up to ordination. The meditations are short, but full of meat, and will carry the man back in prayer to the thoughts and emotions, that could not be fixed on a photographic plate, of those bygone days.—"The Chief Evils of the Times," by the Rev. H. Nagelschmitt, and "The Love of God and of the Neighbor," by the Rev. J. V. Schubert, are two recent publications of J. F. Wagner, Inc., New York. They are evidently intended to serve as homiletic helps for priests upon whose time the routine work of ecclesiastical administration makes heavy demands. The first is a course of seven sermons for Lent. Each of these sermons is a warning against some disposition of mind or heart easily observable in modern life as an influence working against the rights of God and the spiritual interests of mankind. Father Schubert's work is a series of suggestive outlines for instructions to children on the Ten Commandments: It ought to prove serviceable to those who are charged with the duty of forming in the young a right spirit with regard to the Divine laws that regulate man's relations with God and with his neighbor.

Among the finer lyrics in "To Mother" (Houghton Mifflin, \$1.00) an excellent "anthology of mother verse," are two poems on Our Lady: "Regina Coeli," by Coventry Patmore, and "Christ the Mendicant," by Father Tabb:

Say, did his sisters wonder what could Joseph see  
In a mild, silent little Maid like thee?  
And was it awful in that narrow house,  
With God for Babe and Spouse?  
Nay, like thy simple, female sort, each one  
Apt to find Him in Husband and in Son,  
Nothing to thee came strange in this.  
Thy wonder was but wondrous bliss:

Wondrous, for, though  
True virgin lives not but does know,  
(Howbeit none ever yet confess'd)  
That God lies really in her breast,  
Of thine He made His special nest  
And so  
All mothers worship little feet,  
And kiss the very ground they've trod;  
But, ah, thy little Baby sweet  
Who was indeed thy God!

A Stranger, to His own  
He came; and one alone  
Who knew not sin,  
His lowliness believed,  
And in her soul conceived  
To let Him in.

He naked was, and she  
Of her humanity  
A garment wove:  
He hungered; and she gave,  
What most His heart did crave,  
A Mother's love.



## ECONOMICS

### Shifting War Burdens on Posterity

IN the preceding issue of AMERICA I contrasted some of the moral and economic aspects of bonds and taxes. Proponents of extensive government loans urge that bonds be issued so that "posterity may help bear the burden and pay its share of the cost of keeping 'the world safe for democracy.'" True, posterity should pay its rightful share, but the fact is that posterity cannot relieve the nation of any appreciable portion of the present cost. Only if our Government could float loans outside of the United States to finance this war, which is highly improbable, could some of the burden be shifted to posterity. A few classes within the nation might lend the Government, with a promise of repayment by other classes in the future, but the nation as a nation cannot transfer the burden to posterity.

### A WEAKENED POSTERITY

THE facts are that we have a given amount of labor power, capital, goods and land, which contribute to current production; and current production must furnish war equipment and food. A 1930 shell cannot be shot in 1917. Munitions, food, clothing, and practically all that is necessary for war must be produced as we fight. They must be paid for by somebody during the war period, unless the Government is to seize them without payment. Industries of peace must thus be diverted into industries of war. As a nation we must curtail consumption of the less necessary commodities, and of luxuries, and turn a large part of the forces which have been used in their production to military purposes. It is evident that current income must provide the goods of war, and that the burden of war financed at home cannot be put off on posterity.

Indeed, generations yet unborn most certainly will suffer from this war in at least two ways, irrespective of whether bonds or taxes are employed in war finance. First, theirs will be an impaired heritage, if the conflict lasts any appreciable time. Secondly, in this case, upon them will devolve the well nigh interminable payment of pensions. It is patent that if a father sustains loss of life or limb, the burden is put upon his children, in the sense that they will not receive as great an inheritance as they otherwise would have received. Again, all munitions, arms, and other materials consumed in this war mean the utter destruction of an equivalent amount of capital goods, that is, goods to be used in further production of wealth, which otherwise would have been our bequest to posterity. Posterity is then just so much poorer, inasmuch as it cannot in any way escape these dire consequences.

### OUR DUTY TO THE PRESENT

ON the other hand, this Government is still paying liberal pensions to Civil War veterans or their widows, and for some time will continue to pay large sums to Spanish-American War veterans. What pension funds will amount to in the future, if the present war assumes the ominous proportions that now seem probable, no one can foretell. But this much is certain, a pension fund will saddle upon posterity such financial obligations in the way of payments, that future generations will perforce adequately make grateful return for the liberty, safety and democracy guaranteed it by the present generation.

Although it might be argued that the payment of pensions is but equivalent to the transfer of funds in the future from certain classes to others, thereby technically imposing no burden, still pensions are burdensome in at least three respects. The receipt of pensions is likely to minimize the motives for production in the recipients, thus decreasing the total possible production of wealth, the social dividend. Again, the administration of pension funds is an added cost and, finally, levies of taxes for pensions will unduly swell the opposition toward taxes for

other purposes. In the sense that is usually meant, posterity cannot bear the present burden. Munitions not yet created and men not yet born cannot be hurled against the enemy's lines. If we can finance the expenditures of war at all, we can do it on a cash taxation basis. Borrowing at home creates neither men nor munitions. The nation as a whole simply cannot put off the burden.

Admitting, for the sake of controversy, the fallacious contention that the burden can be shifted to posterity, would it be feasible to continue further bond issues, with their consequent higher price levels, just to give the vast majority in the future the privilege of paying interest and repaying principal to a comparatively select minority, who will be the holders of the greater number of the bonds? Again, is it expedient to tax ourselves in the present through higher prices, simply to give posterity the chance to pay taxes in the future?

### SOME PROPOSED TAXATION

FROM these considerations and others on the advantages of the tax policy, previously developed in the discussion of the morality and economics of war finance, the writer presents for serious deliberation the extreme desirability of taxation measures. Congress already is contemplating the incorporation into a fiscal policy, to a greater or lesser degree, of several proposals: (1) Drastic taxes on socially inefficient production, and on consumption of things we do not need. Saving in consumption must be made popular in order to conserve the national social income, and direct the combined efforts of America toward the production of the necessities of life and war, striving to bring the present war issue to a speedy and successful termination. All national hysteria, however, must be guarded against. "Waste is bad, but an indiscriminating economy is worse." (2) A material lowering of the present personal income tax exemption: progressive taxes on all incomes in excess of \$1,000 or \$1,200, of perhaps ten per cent, with a sharper progression in rates, up to ninety per cent if necessary, on all incomes of \$100,000 to \$200,000 and over. (3) A material increase, during the war, of the corporation income tax rates and excess profits rates. (4) A tax which will take substantially all of the special war profits above six per cent or eight per cent on capital stock.

### THE OPINION OF EXPERTS

OVER three hundred economists and political scientists, including Fisher, Carver, Durand, Hart, Commons, Sprague, Young and Gray, have subscribed to a "Memorial of American Economists to Congress Regarding War Finance," prepared by the University of Minnesota, Department of Economics. It is therein urged that in the future taxation be made the major source of war revenue. Furthermore, President Wilson in his War Message to Congress on April 2 said:

It (the war) will involve also, of course, the granting of adequate credits to the Government, sustained, I hope, so far as they can equitably be sustained by the present generation, by well-conceived taxation. I say sustained so far as may be equitable by taxation, because it seems to me that it would be most unwise to base the credits which will now be necessary entirely on money borrowed. It is our duty, I most respectfully urge, to protect our people so far as we may against the very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans.

Justice demands the tax policy. The man who goes to the trench cannot be paid back the life or limb he may lose. The purchaser of bonds is not only guaranteed the repayment of the principal but likewise receives interest for the use of his money. That the soldier or sailor who gives himself to his country should, if he be so fortunate as to return, be taxed to

pay interest and repay principal to bondholders, who have given only money, and made only a trifling sacrifice is the crassest form of injustice. Our army and navy will fight loyally in any case, but their spirit will be the more indomitable if they feel that every man who stays at home is serving his country to the utmost of his ability. The question of taxes versus bonds is thus not merely one of economics, it is one of right against wrong.

University of Minnesota.

JOHN J. WAGNER.

## EDUCATION

### The Coming Crusade

IT is dangerous to speak in superlatives. Yet it is no exaggeration to say that one of the most important events in our Catholic educational life is the appeal recently sent out by the new Mission Crusade Bureau to the students of our academies, colleges, seminaries and universities. A series of questions was proposed, inviting a reply by mail, while the inauguration of a vigorous crusade in the interest of home and foreign missions was confidently promised for the next scholastic year. The Bureau itself is in charge of a committee of students at the mission center of Techny, Illinois, and is merely provisional in its nature. It is immaterial by whom the impetus is given. If the faculties and pupils of our Catholic institutions of higher learning will give to this appeal the response it merits, the publication of this invitation can become epoch-making for the Church. These are large words, but lest the language used may appear excessive it will be well to give a brief glance at the results of a similar appeal made some decades ago to the Protestant students of the public and denominational institutions of the United States and Canada.

#### STUDENT VOLUNTEER MOVEMENT

THE Protestant Student Volunteer movement goes back for its antecedents to a series of lectures delivered at Cambridge by the revivalist Moody in 1882. A handful of students, prominent in university life, then enlisted for the Chinese missions. The spark thus enkindled quickly spread the fire of missionary enthusiasm through the universities of England. Soon the blazing torch, lit at these flames, was handed across the seas, and a four weeks' missionary conference of American and Canadian students was held in 1885, which led to the most far-reaching consequences. Among the hundred students who there enrolled for missionary service was the well-known propagandist John R. Mott. In that conference, too, was adopted the slogan, "The evangelization of the world in this generation," a watchword intensely expressive of student enthusiasm and the unbounded hope and optimism of youth. (AMERICA, Vol. XII, p. 192.)

The movement thus organized did not presume to send out missionaries in its own name, but became a country-wide recruiting agency, whose stations were established in American and Canadian educational institutions of every kind. Its military nature gave to it a special appeal and its call for the evangelization of the entire world during the student's own lifetime was like a clarion note summoning to a charge on the results of which the fate of all mankind was to depend. The recruits won for the movement were in due course submitted to the properly authorized mission boards and societies.

"The movement is well officered and is conducted in hearty cooperation with the mission boards," reads the report of the Home Department of the American Board of Commissioners for Foreign Missions made in 1914. "Its services were never more appreciated than in the past year. This organization, through the activities of its New York office and the visits of its traveling secretaries, is, under God, producing a steady stream of missionary volunteers."

Thirty years after the first conference of American and Canadian students, held in 1885, the Student Volunteer Movement had extended to 1,500 educational institutions of every class in the two countries, and in less than thirty years had actually placed in the mission field 6,490 students, and had girdled the globe with its army of volunteers. According to the records in the movement's office on December 31, 1915, the following assignments of students recruited by it had been made up to that date: Africa, 682; Arabia, 26; Central America, 41; China, 1,972; India, Burma and Ceylon, 1,273; Japan and Korea, 808; Latin and Greek countries of Europe, 31; Mexico, 170; Oceanica, 67; Persia, 57; Philippine Islands, 180; Siam, Laos and Straits settlements, 118; South America, 405; Turkish Empire, 237; West Indies, 188; other countries, 235.

It is then no exaggeration to say that sending a similar mission message to our Catholic students at this critical moment is perhaps the most important single event that has come to pass in our American Catholic college life, provided our faculties and students will give to it the proper response. If the Protestant students could enroll 6,490 active mission volunteers in thirty years, how many more should our Catholic Student Volunteer movement be able to furnish within the same space of time? The answer depends upon the zeal of the presidents, faculties and students of our Catholic institutions of higher learning. Who can measure the result which such an army of tens of thousands of additional workers will mean to the propagation of the Faith? Why should not Catholic students too propose to themselves the conversion of the entire world within the lifetime of their own generation, so far as under God's Providence may be possible?

#### ORGANIZING THE ARMY

THE most effective work of the Protestant Student Volunteer Movement is done through its secretaries who from their central office in New York travel among the educational institutions of all kinds in Canada and the United States, and thus constantly keep the missionary zeal aglow or fan it into new ardor in the mission circles organized everywhere. Conferences and conventions, regularly held in different parts of these two countries, are another important factor. In the institutions themselves, whether public or private, the work is carried on, as the General Secretary writes, through promotion of missionary intelligence, by means of voluntary classes for the study of foreign missions; through distribution of mission literature suitable to the students; through meetings of various kinds in educational institutions of all grades; through enlisting students to contribute generously toward the support of foreign missions; and through the work and influence of individual Student Volunteers, and the Student Volunteer bands in different institutions. The students' offerings to the cause are liberal. For the year 1914-15 they amounted to \$218,652, not including the sums given by the students to their individual churches. Yet the significance of these gifts "lies not so much in the amount reported as in the educational value of the process of securing contributions."

#### PROMOTING THE HOME APOSTOLATE

WORTHY of particular attention in this connection is the fact that the work of our Catholic home apostolate and vocations to the priesthood and the Religious Orders will doubtless increase according to the measure of generosity with which the cause is espoused. The reason is evident, for there is nothing that brings home more forcibly and continually the value of a human soul and the nobility therefore of using every energy in order to promote the eternal salvation of souls, than insistence upon the mission idea. Students whose minds are filled with such thoughts will be apostles in whatever circumstances they may



thereafter be placed. Protestants have in their own way experienced the tremendous influence of the mission idea upon their own communicants. "Among the influences which are making towards the development of the spiritual and religious life of students, and directing this life towards the evangelization of the world," writes a Protestant professor of theology, "none is comparable in importance to the organization known as the Student Volunteer Movement for Foreign Missions."

As a practical illustration, the General Secretary cites a letter of a Student Volunteer, who during a single vacation brought together the ministers of his small town for concerted efforts, and became instrumental in founding an organization for girls and another for boys, together with similar organizations for married men and women, besides accomplishing other work in reclaiming men who had drifted into vice. The group of girls organized two other groups, and one of their number, who volunteered for foreign missions, returned to college and began a similar work there. So the ripples spread. "If I knew," writes another Student Volunteer, "which (mission) Board would give me the hardest place, the place for which there are fewest workers, then I would know which Board is my Mission Board, for I long to go to the place where no one else wants to go and do the work which is most neglected." If the Student Volunteer movement can produce such results in Protestant students what should not its effect be among Catholic students, with the certainty of their convictions and the strength of the Sacraments to support them?

#### SCOPE OF THE MOVEMENT

It must not be thought that such students only as intend to volunteer for the home or foreign missions are to join the mission circles. In the Student Volunteer movement four purposes are mentioned which would naturally suggest themselves likewise to a Catholic student missionary movement when thoroughly organized. The first is to awaken and maintain intelligent and active interest in the foreign missions on the part of all Christian students in the United States and Canada. The second is to enroll qualified student volunteers to meet the demands of the missionary boards; this would find its own application in our Catholic colleges and academies. The third is to aid not only such mission students, but likewise to cooperate in the promotion of missionary interests in the home churches. The last is to encourage all members who may later belong to the home clergy or laity to continue, as long as they live, to further missionary enterprise by their intelligent advocacy, generous offerings and fervent prayers.

The Catholic Mission Crusade Bureau makes its first appeal to our Catholic students with the declaration that its exclusive aim is "to promote the mission interests of the Catholic Church in general, and not of any particular society or congregation." Its purpose is the propagation of the Faith both at home and abroad. In the next place, although the Bureau is at present located at Techny, Illinois, whither all communications are to be addressed, it is "merely a provisional institution" intended to serve as a temporary central agency. "As soon as the movement is well under way, it will gracefully retire to make way for one of a more permanent character." There is consequently no possible reason why every Catholic academy, college and university, whether for boys or girls, should not heartily enter into cooperation with it at once. Protestant students have given us an example which we must not be content merely to emulate, but we must surpass them. A momentous opportunity is offered; a world-crusade has been declared. Wars and rumors of wars, as the Bureau rightly says, should not divert our attention. "Though the world should totter on its foundation we cannot lose sight of the cause of Christ." Here is the spirit that wins. Catholic students cannot refuse to answer the summons and join in the one great cry: "God wills it!"

JOSEPH HUSSLEIN, S.J.

## NOTE AND COMMENT

### The Onward March of Prohibition

THE *American Wine Press* calls the attention of its readers to the fact that after July 1, 1917, the shipping of alcoholic beverages in interstate commerce will be forbidden in the following States: Maine, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Arkansas, Oklahoma, Kansas, North Dakota, Iowa, Colorado, Nebraska, Idaho, Oregon, Washington, Arizona, and South Dakota. Prohibition has furthermore been adopted and will go into effect in Utah, August 1, 1917; Indiana, April 2, 1918; Michigan, April 30, 1918; New Hampshire, May 1, 1918; Montana, December 31, 1919; Alaska, January 1, 1918, and District of Columbia, November 1, 1917. In contrast with our own regulations the review states that the French Government has so far requisitioned during the present year 200,000,000 gallons of French wines and 40,000,000 gallons of Algerian wines as an allowance for its soldiers, "whose efficiency and health are second to none."

### Worse Than a Lost Battle

THE *San Francisco Bulletin* strongly combats the suspension of labor legislation owing to the war. The suggestion in particular has been made that the laws forbidding the employment of children under sixteen years in the mines be set aside under present circumstances. Most of the existing labor laws, the *Bulletin* replies, rest on sound sociological and biological knowledge and were enacted because prevailing conditions were deteriorating the human race:

For "efficiency" during a few years children and mothers of children were being crippled for life. Boys under 16 years have been kept out of the mines because it was shown that work underground at any early age prevented them from growing up into strong and healthy men. If this restriction should be lifted a certain number of boys who would ordinarily reach healthy manhood during the next decade, will have their lives shortened or their future usefulness seriously impaired. If the restrictions upon the working conditions of women are lifted the birth-rate will decline, the death-rate among babies will increase, and the health of the next generation will be somewhat poorer. For the sake of a slight addition to the national productivity now the welfare of twenty years hence would be sacrificed. If this sacrifice were necessary to present national survival it might cheerfully be made, in the same spirit in which young men go to the firing line, but until the conspicuous consumption of luxuries and vanities has been greatly cut down it is unnecessary and would be a wicked folly.

The suspension of every really humane law, as the paper rightly says, is as bad as a lost battle. It may even be far worse in its consequences.

### Medieval Culture

IN one of the lectures on Gothic art, delivered by Mr. Ralph Adams Cram before the Art Institute, of Chicago, two years ago, and just now published, he pays the following enthusiastic tribute to the culture of the Middle Ages:

The Middle Ages form a period of notably high culture but of comparatively undeveloped civilization. That this distinction is possible is proved by many eras of history, and it must be recognized if we are correctly to understand and estimate this particular period. Culture is made up of three elements—philosophy, religion and art; civilization

is measured by the degree to which a people has diverged from barbarism in motives, manners, and customs. Greece was a center of supreme culture, but her civilization was of no high order; Rome was superbly civilized, but in philosophy, religion, and art she fell immeasurably below the Greece she had destroyed. During the Middle Ages there was little ground gained in the recovery of the civilization that had disappeared, together with culture itself, during the Dark Ages. Manners at first were rude and direct, civil government rudimentary, industry carried on by very primitive methods, material efficiency almost unknown, and yet philosophy rose to transcendent heights, religion, both in theology and in action, was vital, commanding, loftily beautiful, and of a nature that endures forever, while art, in whatever category, rose out of the nothingness of the tenth to the dizzy heights of the thirteenth century, where it forms a goal of emulation thus far unattainable by succeeding generations. Civilization is an excellent means to an end, if that end be character or culture, but if it is unfruitful of either, or if it produces only the Dead Sea fruit of *Kultur*, it is no more than the tree that bringeth forth evil fruit, and it is cut down and cast into the fire. Culture, on the other hand, does not necessarily follow from civilization, nor does it always have issue in civilization or in that human character which is the object of life itself. Sometimes it casts its glamour over very evil conditions indeed, as in Greece and Byzantium, just as civilization blinds us to equally evil conditions in the later Renaissance and in the nineteenth and twentieth centuries, when true culture is at a lower ebb than at any time for 600 years. But the medieval period was not of this nature, and then, whatever we may say of efficient civilization, the culture of philosophy, religion and art did produce character of the highest, while in itself it finds few rivals in the preceding centuries or in those that have followed.

No sadder and clearer indication of the world's utter lack of true culture in this year of grace, 1917, need be sought than this dreadful war in which nearly all the so-called "civilized" nations are now engaged. It is hard to imagine such a state of things in the "dark" and "uncivilized" thirteenth century.

#### Resolutions of the Central Verein

A SPECIAL war-meeting was recently held by the Executive Board of the German Catholic Central Verein, representing more than 1,700 charitable, benevolent and fraternal societies. "Love of one's country," says the first of the patriotic resolutions drawn up by the Board, "is natural to man. Ennobled and fostered by the spirit of Christianity it produces the fairest fruits." Upon the apostolic admonition, "Let every soul be subject to higher power," the society bases the pledge of its unswerving fidelity: "We know therefore what duty demands of us, what we owe to our country, the United States, and we are ready to act accordingly." In our national crisis is given the greatest opportunity of utilizing for the common welfare all the leagues and branches of the organization.

The present crisis demands of us extraordinary efforts. Times of war test not only the physical but still more the moral fiber of a nation. They test the people's sense of social duty and its faculty for organized effort. It becomes therefore our duty to increase and intensify all of those activities, heretofore carried on, which may tend to assist and strengthen the moral, physical and material preparedness of our country; and to initiate such new endeavors as may seem necessary. We must not remain indifferent or inactive, we must demonstrate to our people how to meet the difficulties arising from war. Instruction and organization, ever the watchword of the Central Verein, must be insisted upon even more than formerly.

The Executive Board calls particular attention to the need of meeting at once the moral dangers to which a nation is exposed in time of war, of bringing all the powers of the organization into cooperation with the municipal, State and national

authorities, and of helping to solve the difficulties of the time by legislation and individual initiative. One of its principal functions will be "to act as conciliator and arbitrator between the various nationalities making up our population." More than ever, says the Executive Board, are the meetings and work of the Central Verein to be insisted upon as of national importance.

#### The Great Lady and the True Lady

RUTH SHEPHARD PHELPS in the *North American Review* discusses Mrs. Putnam's definition of a lady as distinguished from other women by the number of things she may not do. It is "the hierarchic lady of the social order" that is set before us; the lady whom society makes and can unmake, and who forfeits her social privileges if she transgresses society's rules. "At her best she is a precious thing. She is elegance, she is grace; she is rarity and costliness; she is ornament, decoration, sometimes even she is beauty; and at her fairest she seems worth all she may have cost to anybody." Her opposite, who has sprung up outside the walled garden of society, is "a person." But there is a vast gulf between the true lady and the merely great lady.

The true lady resembles the great lady in being distinguished by the things she may not do; the difference is in her sanction. Those are things she will not let herself do, her inhibition comes from within; the other's from without. She blooms upon every level, in every parterre, she and her opposite, and we may often find them the children of one mother.

We can best understand many things by looking first at what they are not; and the lady is not a martyr, nor an "egoette," nor a curmudgeon, nor a cat. She never makes scenes, and her feelings are never hurt; she never sets you right, never condescends to score, never puts you in the wrong, but quietly creeps into the wrong herself; she is unselfish, but willing, with a superhuman touch of unselfishness, not to appear so; she can give over woman's most cherished attitude, forego the martyr's crown, and seem to be always doing what she likes. She is able and willing, in short, to do entirely without credit and to be paid with an uncomprehending love; willing to be misunderstood! Indeed her virtues are for the most part so difficult and uncongenial to unregenerate feminine nature, that we can only wonder and admire on reflecting how many women have succeeded in being ladies at all.

We are not asking a new version of an old question—The Lady or the Christian?—for either without the other is a lame and imperfect being. The lady may in her softness be facile, and fail at some crisis for lack of iron in her. The Christian, on the other hand, who is imperfectly a lady, is capable of keeping for her nearest and dearest a self so unbeautiful that not one person of her acquaintance would recognize it as a portrait of her. So we must have them both; and this is not one of life's true dilemmas, for we can have them. The Christian must provide the motive, in love of someone or something other than herself; while it is the lady who must see that the sacrifice is performed in a way to make no one uncomfortable. She must suffer as a Christian, but smile as a lady; to smile as a Christian would make her a martyr and spoil the picture.

The distinction between the true Christian woman and the true lady does not exist in fact, but is merely assumed to explain in their completeness the functions of the Christian lady, which are inseparably blended. It is because she is a Christian that she can smile in making her unnamed sacrifices, and it is because she is a true Christian that she does not call attention to them. That smile moreover is not a mere glint of sunshine upon icy waters, for deep down in the depths of her heart there is an even brighter radiance and a peace whereof the world knows not. She is giving her woman's love in return for a love that is Divine.